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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

On the 2nd of this month of October all true devotees and disciples, many friends and admirers, will celebrate the birthday of Gandhiji. Political followers will salute the Father of the Nation, but will they recall Gandhiji's words and, not satisfied with a verbal repetition, resolve to work toward the goal he points to ?

My love, therefore, of nationalism or my idea of nationalism is that my country may become free, that if need be the whole of the country may die, so that the human race may live. There is no room for race hatred there. Let that be our nationalism.

When people come into possession of political power, the interference with the freedom of the people is reduced to a minimum. In other words, a nation that runs its affairs smoothly and effectively without such state interference is truly democratic. When such a condition is absent, the form of government is democratic in name.

Gandhiji always asserted that his political work was ensouled by his religious principles. In formulating and executing our plans—economic, political or social—we all should continuously repeat his advice. Without its inspiration our India is likely to become more and more a totalitarian state. Gandhiji said :—

Self-Government means continuous effort to be independent of government control whether it is foreign government or whether it is national.

And to those who speak of Hindu Raj, or who indulge in narrow parochial and provincial notions, here is a reminder :—

It has been said that Indian *swaraj* will be the rule of the majority community, *i. e.* the Hindus. There could not be a greater mistake than that. If it were to be true, I for one would refuse to call it *swaraj* and would fight it with all the strength at my command, for to me *Hind Swaraj* is the rule of all people, is the rule of justice. Whether under that rule the ministers were Hindus or Mussalmans or Sikhs and whether legislatures were exclusively filled by the Hindus or Mussalmans or any other community, they would have to do even-handed justice.

Gandhiji's moral philosophy constitutes a most important part of his message to India and the world of the 20th century:—

I claim to have no infallible guidance or inspiration. So far as my experience goes, the claim to infallibility on the part of a human being would be untenable, seeing that inspiration too can come only to one who is free from the action of pairs of opposites, and it will be difficult to judge on a given occasion whether the claim to freedom from pairs of opposites is justified. The claim to infallibility would thus always be a most dangerous claim to make. This, however, does not leave us without any guidance whatsoever. *The sum-total of the experience of the sages of the world is available to us and would be for all time to come.*

I do not believe that an individual may gain spiritually and those who surround him suffer. I believe in *advaita,* I believe in the essential unity of man and, for that matter, of all that lives. Therefore I believe that if one man gains spiritually, the whole world gains with him, and if one man falls, the whole world falls to that extent.

Life is an aspiration. Its mission is to strive after perfection, which is self-realization. The ideal must not be lowered because of our weaknesses or imperfections. I am painfully conscious of both in me. The silent cry daily goes out to Truth to help me to remove these weaknesses and imperfections of mine. I own my fear of snakes, scorpions, lions, tigers, plague-stricken rats, and fleas, even as I must own fear of evil-looking robbers and murderers. I know that I ought not to fear any of them. But this is no intellectual feat. It is a feat of the heart. It needs more than a heart of oak to shed all fear except the fear of God.

India's national Karma has been and is being created by all her sons and daughters through their own personal Karma. The Father of the Nation has dealt with numerous aspects of the country's national Karma; but Gandhiji is more than the Father of the Nation—he is a Soul with its own enlightenment, a lover and compassionater of all human souls.

World Karma carries within itself the national Karma of every country including India. The highest duty of a true devotee of Gandhiji should be to raise himself to the plane of that feeling where love for all humanity is generated and whence its radiation will bring to birth in other hearts the recognition that the Human Family is one and indivisible.

Gandhiji practised and exemplified the instruction of the Mahayana School of the Master and followed in the footsteps of the Tathagata. Will not a few of us, at least, sincerely endeavour to copy the example of Gandhiji?—

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as Its ray in thee. Live in thy fellows as they live in It.

SHRAVAKA

THE BUDDHIST VIEW OF NIRVANA

[The author of this article is well known to the Buddhist world because of his scholarly contribution to Buddhistic lore. Nor does he need any introduction to our readers. **Dr. B. C. Law, M.A., LL.B., Ph.D., D.Litt.,** gives in this essay a succinct but a fine exposition which is well rounded and complete, on the much misunderstood doctrine of Nirvana.—ED.]

Nirvāṇa is the *summum bonum* of Buddhism, the ultimate of all that the Buddha taught. Both the Buddhists and the Jainas believe that it is the state of perfect beatitude. Sākyamuni preached the true law to lead his fellow creatures to *Nirvāṇa*, which means blowing out or cooling. Some have translated it as weaving. It means the extinction of lust, hatred, delusion and ignorance. It is the waning away of all evils and the elimination of the vicious and the weak in man.

It may also mean final deliverance or liberation from the fetters of worldly life. *Mokṣa* really means the attainment of the highest state of sanctification by the avoidance of pain and miseries of worldly life. *Nirvāṇa* is another name for *Mokṣa* or liberation.

On one's realizing *Nirvāṇa*, the sinful nature vanishes forever. One attains it by escaping the cycle of births and deaths. A perfected disciple (*arahat*) has reached a permanent state of peace, something absolute as opposed to the process of constant change; this state is *Nirvāṇa*. In other words it is nothing but the blowing out or extinction of craving with its three roots, passion, desire for becoming and ignorance. Some think that *Nirvāṇa* can be attained and is normally attained before the bodily death of a sage. It brings with it happiness of the highest order. It is accompanied by the consciousness of the destruction of existence and rebirth.[1] As subjectively considered *Nirvāṇa* means mental illumination conceived as light, insight, a state of happiness, cool, calm and content (*sītibhāva, nibbuti, upasama*), peace, safety and self-mastery. Objectively considered, it means truth, the highest good, a supreme personality, a regulated life and communion with the best, bringing congenial work. This characterization is based on the *Psalms of the Early Buddhist Brothers and Sisters*, which bear evidence to the deep joy and thrilling hope with which they regarded *Nirvāṇa*.

Nirvāṇa is immortality and the bliss of emancipation. It is nothing but the tranquil state (*santam padam*). Earnestness is the path of immortality. Those wise people who delight in earnestness and who are meditative and steady, attain *Nirvāṇa*. He who has knowledge and meditation is near unto it. A monk who delights in reflection, who looks

[1] *Digha*, I, 84.

with fear on thoughtlessness, is close upon it. One should strive after separation from the world, if he desires to win it. The Buddha calls patience the highest penance and long-suffering the highest *Nirvāṇa* (*nirvāṇaṃ paramaṃ*). Really speaking, it is the highest happiness (*paramam sukham*). If a person knows the fact that all created things perish and lead to grief and pain, that all faults are unreal, that one should be well restrained in mind, speech and body, and that one should shake off lust and desire and root out the love of self, he is sure to win *Nirvāṇa*. One who possesses strong determination, cherishes all good, takes to the refuge (*sarana*) and follows the path leading to *Nirvāṇa*, is capable of destroying all ties by slow degrees. The attributes of *Nirvāṇa* consist of the absence of passion, destruction of pride, thirst and sensual pleasures and freedom from attachment. It is the cessation of all sufferings; it is freedom from all sins and final release from the lower nature. The famous Buddhist commentator, Buddhaghosa, points out that a person obtains *Nirvāṇa* by making himself free from the wilderness of misdeeds. Some have described it as a void (*nibbānasaṃkhātāya suññatāya*). *Nirvāṇa* is so called because it is a departure from that craving which is called *vāṇa*. It is to be realized through knowledge belonging to the four paths. It is the object of those paths and their fruition. It is supramundane or transcendental. It is excellent and uncreated. It is all bliss, pure and simple, and there is no pain mixed with it, though the process of seeking after it is painful. It makes all existences leading to pain subside. It is the salvation which is eternal, unassailable and noble. It is that supreme state in which there is neither birth nor decay nor disease nor death nor contact with what is disagreeable, neither disappointment nor separation from what is agreeable.

Like the Buddhists the Jainas also hold this view.[2] *Nirvāṇa* is that state which is tranquil, final and imperishable. Just as a lamp goes out forever from the exhaustion of oil and does not depart to the earth or the sky or any of the quarters, so the saint who has reached *Nirvāṇa* does not come back to the earth. In his case salvation means the exhaustion of corrupting factors. It is tranquillity only. By extinguishing the blazing fire of passion with the water of steadfastness, the saint comes to the highest happiness, like a man descending into a cool pool in the hot weather. For him there is no such thing as agreeable or disagreeable, liking or disliking; he feels joy because of the absence of these qualities. Like one who has obtained safety after great danger or deliverance from great oppression, light in darkness or the safe shore after a tempest; or like one who has gained health after serious illness, release from great debt, escape from a chas-

[2] *Uttaradhyayana*, XXIII, 81-84.

ing enemy or plenty after scarcity, the saint comes to a supreme state of peace.

The form, figure, place, duration, etc., of *Nirvāṇa*, the realization of *Nirvāṇa* and *Nirvāṇa* itself, which is all bliss, were the puzzles that troubled the mind of the Greek King Menander. According to his teacher Nāgasena, *Nirvāṇa* is bliss unalloyed. Those who are in quest of it afflict their minds and bodies, restrain themselves in food, and in four postures, keep their senses under control and abandon their body and life. *Nirvāṇa* is untarnished by any evil disposition. It allays the thirst of craving after lusts, and the craving after worldly prosperity. It is all in blossom of purity, knowledge and emancipation. It is the support of life, for it puts an end to old age and death. It puts a stop to sufferings in all beings. It overcomes in all beings the weakness arising from hunger and all sorts of pain. He who orders his life aright realizes it by his wisdom.

Purity (*viśuddhi*) is the main ethical term to express the nature of Buddhist *Nirvāṇa*. By purity of heart one reaches *Nirvāṇa* according to the Jains.[3] From the ethical point of view to realize it is to attain the highest purity in one's own self and in one's own nature. Its realization involves a process of perfect self-examination, self-purification, self-restraint and self-culture. The process of self-alienation involves a method of seeing things as they are. The twofold ethical end of Buddhism is negative: to do away with the hindrances and to put away the fetters or destroy the sinfulness that lies deep in our nature. Purity of conduct, purity of behaviour, purity of livelihood, purity of motive, purity of morals, purity of character, purity of mind, purity of faith, purity of knowledge and insight are all included in the rough scheme of self-culture through purity. The vision of *Nirvāṇa* dawns upon consciousness and its realization is possible in a state of trance, when outwardly the man who reaches it is as good as dead. The Buddha, on the eve of his passing away, remained lost in this state of trance. In this state a plane of religious experience is reached where there is no longer any desire for this or that object of sense. This is the highest psychical state, where consciousness appears to be face to face with reality.

According to Nāgārjuna *saṃsāra* and *Nirvāṇa* are two relative ideas and hence there can be a difference but no absolute distinction between the two (*saṃsārasya ca nirvāṇasya ca nāsti kimeit viśeṣatā*). There cannot be any conception of a relation between the two even in apposition. The dependent origination in its *samudpada* (origin) aspect is *saṃsāra* and the same in its *nirodha* (extinction) aspect is *Nirvāṇa*. The Buddha sought to show that *Nirvāṇa* cannot but be the last category of thought. Intellectual universality is inadequate to comprehend the whole of

[3] *Cf. Sutrakritanga*, 1, 1, 2, 27.

reality, which is constituted not only of cognition but also of volition and feeling; to comprehend all, another category is required and it is *Nirvāṇa*. It is not an experience that one may identify oneself with it or think that either one is *nirvāṇa* or one is in *nirvāṇa* or one is from *nirvāṇa* or *nirvāṇa* is one's own.[4]

Nirvāṇa is of two kinds: (1) *Anupādiśeṣa Nirvāṇa* and (2) *Sapādiśeṣa Nirvāṇa*. The former means the extinguishing without any remainder of accessories (in contradistinction to extinction happening during the lifetime) and the latter means *Nirvāṇa* with a remainder of accessories. *Nirvāṇa* shows itself to be the eternal rest, eternal stillness and the great peace. In it one experiences the mighty triumph of the complete and eternal satisfaction of one's will, no longer having any will, and thereby the highest bliss. The state of *Nirvāṇa* is described as absolute freedom, inexpressible peace and the purest bliss, in contradistinction to the complete lack of liberty, the continual unrest and the endless suffering of a man. *Nirvāṇa* is also called the state of health in contradistinction to the state of sickness. A perfected person's body, sensation, perception, mentations and consciousness are entirely annihilated beyond all possibility of reappearing in future.

Nirvāṇa has various designations. It is called uncompounded, endless, stainless, true, subtle, very difficult to see, unimpaired, immutable, not vanishing, invisible, not subject to ramification, tranquil, undying, safe, secure, attenuation of desire, wonderful, unimpeded, not risky, undisturbed, uncreated, uncomplicated, deep, sorrowless, difficult of perception, transcendental, unsurpassed, unequalled, supreme habitat, protection, spotless, freedom from attachment and possession, ultimate refuge, imperishable, the element of the absolute, liberation, blessedness, etc.

A layman, under exceptional circumstances, may attain saintship but to keep it he must give up worldly life. It is distinctly mentioned in the questions of King Menander, put to his teacher Nāgasena, that a layman who attains supreme insight will win his way to the excellent condition of saintship. All persons who, as laymen living at home and in the enjoyment of sensual pleasure, realize in themselves the condition of peace win the supreme good, *Nirvāṇa*.

The word *Nirvāṇa* nowhere occurs in any of the Vedic or Brahmanic texts that may be definitely assigned to the pre-Buddhistic dates. An exception may be made in favour of Pāṇini's *Aṣṭadhyayi*, which accounts for the formation of the word *Nirvāṇa* by an aphoristic rule. With the Brahmanists of all ages *Nirvāṇa* is *Brahma Nirvāṇa*, whether the *Brahman* is *saguṇa* or *nirguṇa*. With the Hindu and Jaina thinkers the the problem of *Nirvāṇa* may be examined from the view-point of the

[4] *Majjhima*, I, p. 6.

Ātman, while with the Buddha or the Buddhist thinkers it may be considered from the view-point of *Anātman*. At the time of the rise of Buddhism the people of India had a notion that the true salvation of a man consisted in evolving into an eternal personality, exhausting all possibilities of rebirth. To be subject to birth is to be subject to decay and death. The worldly life is so ordained that there is no escape from decay and death for a person who has been brought to existence by the natural process of creation. The very possibility of such an escape is denied by the daily experience of things or events happening around at all times.[5] Even a perfected soul cannot escape it, in spite of his unrivalled and universally admitted greatness and perfection.

B. C. LAW

INDIA'S SOCIAL DEGRADATION

Addressing the Madras School of Social Work on August 22nd on "The Bases of Western Civilization," Shri Sri Prakasa, Governor of Madras, recommended sympathetic study by Indians of post-Renaissance European civilization and what it stood for. The trader, the warrior and the educator had all come to India; the foreign rulers had laid the chief stress on law and order but they had also left India the seeds of the Welfare State.

Shri Sri Prakasa said that the Renaissance had given an orientation to the Christian faith; the French Revolution to social life and the Industrial Revolution to economic life. He ascribed the Europeans' care for maintaining their homes neatly and well to the Greeks' love of beauty; and their attitude to law, which they made and respected, to Roman influence.

Mutual sympathy is no doubt promoted by understanding each other's antecedents. But it must be a two-way process for the best results. It is a pity that the Renaissance, liberating men's minds and turning their eyes to ancient Greece, stopped there, leaving unexplored—indeed, for long unglimpsed—the Himalayas of the Spirit further east. We cannot agree that modern Western civilization is no more materialistic than that of India today. Far as educated modern India has gone in Westernization of outlook, the spiritual roots are sound.

The organized charity of the West bears witness to a rationalized social consciousness but it is far inferior in quality and benefit to spontaneous acts of charity, justice and generosity prompted by the true heart sympathy that goes with the recognition of universal brotherhood and of the Self in each man as the Self in all. India's long degradation traces to her denial in practice of the implications of the universal unity proclaimed by her Sages and her Saints. Her regeneration will be in terms of her sons' recovering that conviction and acting accordingly.

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[5] *Digha*, II, p. 158; *cf. Mohamudgara verse* :—

Yavaj jananam tavan maranam
Tavaj janani-jathare sayanam.

THE INDWELLING CHRIST

[**Mr. John McKenzie,** a devout Christian, was for many years the Principal of the Wilson College at Bombay and also served the Bombay University as its Vice-Chancellor. He now lives in Edinburgh. His article blends the theological and the mystical elements and presents a point of view which will interest even non-Christian readers.—ED.]

There are not two Christs, one dwelling within and the other dwelling without. It cannot be too strongly emphasized that He who dwells in the hearts of His faithful people is the same Christ who has His place in history. We have the story in the Gospels of how He lived in Palestine 1,900 years ago. We have the records of His teaching, of His works of healing; of the lowly service which He rendered to those who were in need, above all to the outcastes of society. We learn how His message of forgiveness came home to men and women sunk in sin, and how these same sinful people had their relationships both to God and to their fellow men revolutionized. Not least impressive in the Gospel story are the contrasted ways in which people responded to Christ's love. He drew to Himself, on the one hand, love and loyalty and, on the other, hatred and opposition; and in the end, when He faced the cruel and shameful death on the Cross, hatred seemed to have triumphed.

Here in a few words is the historical Jesus, the only Jesus whom His friends and His enemies knew up to the close of His earthly ministry. Who was He ? Whom did men take Him to be ? There were those most deeply indebted to Him, who saw in Him the Christ, the Son of the living God. There were those who were not predisposed to welcome Him or His message, but were nevertheless involuntarily driven to expressions of wonder and admiration: the Pharisee who said, "We know that Thou art a teacher come from God"; Herod, whose guilty conscience led him to imagine that Jesus was John the Baptist returned from the dead; the thief on the cross, who in his dying hour prayed Him, "Lord, remember me when thou comest into thy kingdom"; the centurion, who, when all was over, said, "Truly, this man was the Son of God." Against all these were those to whom religion was a complex of traditional observances, men who loved the letter and hated the life-giving Spirit. In Jesus they saw the personification of what to them was above all hateful, and they would not rest till they had destroyed Him. "Away," they cried, "with such a fellow from the earth."

When His enemies had achieved their end, it seemed to His disciples to be unmitigated disaster. "We trusted," said one of them, "that it had been he which should have

redeemed Israel"; but this had proved an idle dream. Their hopes were blighted, to be revived only by His appearance to them alive. The evidence for His resurrection is to be found in the New Testament, most impressively in the 15th chapter of *I Corinthians*, where it is summarized in one of the earliest of the New Testament records to take its present form. But more significant than the detailed stories is what we know to have been the effect on the disciples of their experience of the risen Christ. These defeated and despairing men went out, filled with a new enthusiasm, to declare to the world what they had seen and heard. "God," said Simon Peter, "hath made that same Jesus, whom ye have crucified, both Lord and Christ."

All this meant a completely new relationship between themselves and Christ. Their minds began to turn back over things which He had said to them, things to which at the time they had given little attention, or which they had failed altogether to understand. These were notably the things which He had said about His coming death and resurrection, as, for example, "that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." And there were His sayings about what lay beyond. Among others, about the Holy Spirit, who would dwell in them, inspiring and teaching them.

Now these anticipations, imperfectly grasped, were being realized. Their relations with Christ had been relations between persons; for He and they were distinct personalities. They were bound to Him by ties of love, trust and hope. But let us not think of these as purely external relationships. Between ordinary finite individuals such relations involve an inner sympathy, which amounts to a real interpenetration of personalities; and we cannot fail to be aware of this in contemplating the intercourse of the disciples with their Lord during His earthly life. But with the resurrection a real change took place. The occasional appearances of their risen Lord were not the same as the daily intercourse which they had with Him "in the flesh." During the interval between the resurrection and Pentecost they knew that He was alive, and they experienced His presence and His grace; and they came to realize that He had a place in the divine order far transcending what they had previously imagined. But his appearances were occasional, and their association with Him was in consequence less continuous.

But it certainly did not mean the end of their intercourse. Indeed it meant the beginning of a fellowship deeper and richer than before. In the days of His flesh Jesus, using a very bold figure, once said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." It was His way of characterizing the closeness of their communion with Him. They experienced this

indwelling while He was still physically present with them. They knew Him as at the same time both without and within. But when His physical presence was finally withdrawn, Christ became for them not a more and more distant memory, but an ever more vivid living presence, dwelling within them.

If this were a theological dissertation instead of an exposition of one aspect of religious life, I should find it necessary to give some consideration to the distinction between the indwelling God, the indwelling Spirit, and the indwelling Christ. But from the religious point of view the distinction is not important. When Jesus before His death spoke to His disciples of the coming of the Spirit, He said, " He dwelleth with you and shall be in you." That is to say, Jesus Christ dwells with them now, and He, or His Spirit, shall be in them. Similarly St. Paul equates the indwelling Spirit with the indwelling Christ when he writes to the Romans, " ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man hath not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Prof. C. H. Dodd has said regarding this virtual identification of the experience of the indwelling Christ with that of the Spirit, that

it saved early Christian thought from falling into a non-moral, half-magical conception of the super-natural in human experience, and it brought all spiritual experience to the test of the historical revelation of God in Jesus Christ. (*Commentary on the Epistle to the Romans*, p. 124)

Again, in the same connection, Professor Dodd quotes a remark of Prof. A. E. Taylor regarding the anxiety of Marcus Aurelius lest he might become like other Emperors who began well but ended as tyrants :—

If Stoicism as a system is really answerable for his inability to rise above these fears, it is, I think, because the doctrine offers only a " god within," and no " God without " to whom one can look for grace against temptation. (*Ibid.*, p. 137)

In the teaching of the New Testament there is no danger of this, for in Jesus's own words one of the functions of the Spirit is to " teach you all things, and bring all things to your remembrance whatsoever I have said unto you." The indwelling Spirit can never be dissociated from the historical Jesus, and all spiritual experience must be brought to the test of its congruence with what we know of Him.

Further, when Christ really dwells in one, every part of his life is penetrated by His influence. St. Paul wrote to the Galatians, " I am crucified with Christ : nevertheless I live; yet not I, but Christ liveth in me." He elaborated this in writing to the Romans, showing how they were not only crucified with Christ, but how in baptism they were buried with Him, and raised up in the

likeness of His resurrection to newness of life. So he was able to say, "For me to live is Christ, and to die is gain."

I cannot attempt to explain all that sayings such as these imply. When anyone shares the experience which they represent, his life undergoes a complete transformation. St. Paul expresses this in these words: "if any man be in Christ he is a new creature." Something entirely new has come into being. It is not simply that a man has changed in this or that detail, but that his whole life is renewed. And the springs of the renewal are within. The individual is conscious of a new love and of new reserves of power. These are mediated through the living presence of one whose life is continuous with that of the Man who lived and taught and worked in Galilee and Jerusalem; who was crucified and died and rose again, and is alive for evermore; who is not only alive, but whose life is such that St. Paul makes the claim, to many incredible, that "in him dwelleth all the fulness of the Godhead bodily." So, when he speaks of himself as being in Christ, or of Christ as living in him, he is not using far-fetched figurative language to describe what is nothing more than a deep inner sympathy with one who, having once lived, is now dead. He is claiming that the whole power of God is at work in his life.

Since the days of the Apostles there have been countless men and women who have had experiences comparable to this. They have known themselves to be in the hands of One who was both infinite power and infinite love. They have known Him as the inspiration of their best thoughts, the director of their highest purposes, their strength in all times of trial and temptation. The Indwelling Christ means all this and more. And those who have so learned to know Him have learned also that they have entered on an experience which must grow and develop. If we ourselves cannot say with the assurance of St. Paul, "For me to live is Christ," we can at least understand what he means, and we can hope and pray that the fuller experience may yet be ours.

JOHN MCKENZIE

THE KEY TO THE KNOWLEDGE OF GOD

[Complementing the preceding article on "The Indwelling Christ," this one by **Shri N. B. Parulekar** presents the Hindu view-point on the subject. If Christendom looks upon Christ as God incarnate the Hindus speak of Krishna as God. Like Christos dwelling in the heart of each human being Krishna also is the Ego seated in the hearts of all.—ED.]

The highest human aspiration has, at all times, been toward the realization of God, the ultimate Reality behind the appearance of this Universe, or at least toward the true knowledge of what and how He or It is. The earnest seekers after Truth have not given up pursuing any path that, they came to know, would lead them to the discovery. No effort has been considered to be too great for the discovery of this, the only and the highest wonder worth knowing. The paths have been various. Many, however, have avoided the more arduous ways, which involve a not easily tolerable suffering for the embodied being with his senses that have their limitations, and have attempted to stretch their finite measuring rods, the intellect and the imagination, as far as they could, to measure and ascertain the approximate size and nature of what is believed to be the Infinite. These have found joy in their mere attempt without being able to approach anywhere near the object of their quest. But many others have always been restless and content with nothing short of the surest vision of their goal.

Volumes of excellent phraseology and logical arguments have been devoted by Western philosophers and metaphysicians to the quest, through the clear glass of rational reflection, of some sight of that immortal sea which brought the (human) soul hither. And, even though such seekers after the Infinite may never have any genuine sight of the object of their quest through such effort of the mere intellect, they have felt content with the thought that "such effort alone is its own justification and its own reward." The attitude of the Orientals, however, is well seen in the story cited by the late Prof. C. E. M. Joad :—

> a Chinese philosopher who, having visited England early in the 1930's in order to discover from the famous Cambridge philosopher, G. E. Moore, the nature of the world, remarked mock-regretfully at the end of his visit that he had learnt very little about the nature of the world, but a great deal of the correct use of the English language.

Can we, by arguments based on rational reflection, or by moral or æsthetic means, recognize the values which may directly reveal to us the Reality and the nature of the Divine Person behind the appearances of the universe, and can we, by these means, demonstrate the existence of

such a Person? To this question, Professor Joad has given the following answer :—

The values will be the modes of that Person's manifestation, they will be the ways in which God reveals Himself to man, the forms under which He permits Himself to be known. I do not think that by philosophy the existence of such a Person can be demonstrated. If it is a fact that He exists, the fact is, I think, to be established by methods that belong to the spheres of theology and religion.

The *Gita* gives the key to the correct path whereby the true nature of the world of appearances and also of the Supreme Divine Personality, the Ultimate Reality, God, behind it can be properly understood and known. Is it not a fact that in moments of vision it is possible for even ordinary mortals to see the face of God in ugly and evil-looking things? Of what is such a vision the result? Can God's existence be demonstrated by convincing arguments describing His nature? Or is His existence and also His presence to be experienced or felt by man? He is beyond concrete description in words. But His existence, and even His presence, can be felt by man. This feeling will be that of the identity of one's own self with the Supreme Soul. And it is by faith, undivided devotion, control or mastery over the senses, and unselfish sacrifice—in short, the attitude of renunciation—alone that man is gifted with a true knowledge of Him and His true nature and even a feeling of His presence. In other words, *Yoga* is the key to winning such true knowledge. But what is this *Yoga*? As described in the *Gita*, performing one's duty, the duty that falls to one's lot, without attachment to, that is, without worrying about, its fruit; even-mindedness in success or failure while performing it, without the sense of "I" as the doer, is *Yoga*.

Lord Krishna, the Incarnation of God or the "Personal" God, tells every human incarnation, the ordinary mortal and imperfect embodied being, through His dear but baffled Arjuna, to resort to *Yoga*, to become a *Yogin*. He says :—

Let, then, the motive for action be in the action itself, and not in the event. (II. 47)

But he who by means of Yoga is mentally devoted dismisses alike successful and unsuccessful results, being beyond them; Yoga is skill in the performance of actions. (II. 50)

The man who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same, is said to be devoted. (VI. 8)

He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee. (VI. 32)

But of all devotees he is considered by me as the most devoted who, with heart fixed on me, full of faith, worships me. (VI. 47)

He who, while living in this world and before the liberation of the soul from the body, can resist the impulse

arising from desire and anger is a devotee and blessed. (V. 23)

There is no purifier in this world to be compared with spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. (IV. 38)

By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me. (IV. 35)

The natural consequence of true knowledge is the realization of one's unity with all creation:—

O harrasser of thy foes, the sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge, O son of Pritha. (IV. 33)

The man who restraineth the senses and organs and hath faith obtaineth spiritual knowledge, and having obtained it he soon reacheth supreme tranquillity. (IV. 39)

I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. (X. 8-10)

For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment. (X. 11)

And what is the test of true knowledge?

...it is a never-ceasing love for me alone, the self being effaced, and worship paid in a solitary spot, and a want of pleasure in congregations of men; it is a resolute continuance in the study of Adhyâtma, the Superior spirit, and a meditation upon the end of the acquirement of a knowledge of truth; —this is called wisdom or spiritual knowledge; its opposite is ignorance. (XIII. 10-11)

The attitude of complete self-surrender or sacrifice, *i.e.*, *yajna* or renunciation, is thus expected to be the basis of all human activities and endeavour. For the performers of such sacrifice there is a definite assurance:—

But for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness. (IX. 22)

He who, with heart undiverted to any other object, meditates constantly and through the whole of life on me shall surely attain to me, O son of Pritha. (VIII. 14)

It is a common experience of many of us, even ordinary mortals, that when we happen to be, at times, completely engrossed in thought of Him and prayer, absolutely forgetting our cares and desires, unexpected events occur, to our surprise, whereby our difficulties get mysteriously solved and our wants are met. Thus we get proofs of the existence of the Invisible Power or Force pervading and working round about us and always at our service. At times, we are wonderstruck as to how it all happened! At times, we even have faint glimpses of His presence

near us in moments of vision. And there is no reason to disbelieve that if we continue our quest in faith and in complete self-surrender (in an attitude of renunciation), we will be able to get more vivid glimpses of the Invisible Supreme Soul by experiencing the unity or identity of our self with HIM.

If the Western metaphysicians should prefer to call this the way of superstition and to depend upon their so-called "clear glass of rational reflection," it is their own choice. The devotee's attitude is certainly not, as some may remark, a sign of weakness or of the feeling of helplessness. On the contrary, the mere belief, in faith, that our own soul is itself a spark of that Infinite and all-powerful Divine Force is a source of infinite strength and the confidence that nothing can daunt us, that no miseries and no sorrows can make us sink into dejection, that we can always be above and beyond being affected by any calamities.

Why should we, then, get more interested in merely groping in the clouds that only hide the Reality from our gaze and in this attempt become misled? Is it not a mere waste of energy and labour to get ourselves absorbed in fruitless intellectual exercises and metaphysical jugglery or dry arguments; to try to grasp, by these methods, what is impossible to be grasped by the mere intellect?

I do not know whether the term *Yoga* and its content can be correctly expressed by the English word "mysticism." But, if it can be, then the only path that is pointed out by the *Gita* is that of a mystic :—

> With thy heart place all thy works on me, prefer me to all else, exercise mental devotion continually, and think constantly of me. By so doing thou shalt by my divine favour surmount every difficulty which surroundeth thee; but if from pride thou wilt not listen to my words, thou shalt undoubtedly be lost. (XVIII. 57-58)
>
> There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place. (XVIII. 61-62)

Since the Supreme Spirit is formless and without any attributes or desires, how and why this whole visible physical universe has proceeded from Him would ever remain a mystery for the human intellect. Since the individual self is believed to be a spark of the Universal Effulgence, and, though they seem separate both are believed to be essentially one and therefore the union of both is believed to be possible, and since we are told that the identity of both is an actual fact of mystical experience in all ages and climes, how and why the bondage of *maya*, the fatally delusive physical environment with all its attributes, came in between them to separate the one from the other is beyond any satisfactory description. The in-

dividual self has to free itself from this bondage of the flesh and all its attendant passions and desires to make its union with the Supreme Self possible. The process will be an actual experience and not one in imagination or reflection, rational or otherwise. The process will consist in following and practising the Law of Sacrifice, which is believed to be the very cause of coming into existence of this universe of forms. And to follow this Law of Sacrifice means to surrender one's sense of "I" and allow His Will to work Its way so that one can experience the identity of one's soul with the Universal Soul.

This is known as *Bhakti-Yoga* or *Bhakti-Marga*, the Path of Undivided Devotion to His Supreme Power. Instances of those who have followed this course and have reached the object of their quest are not wanting. It is the course of lifting ourselves up from imperfection to perfection, from the condition of limitations to that of freedom.

N. B. PARULEKAR

GRADUATES AND UNEMPLOYMENT

The unemployment problem for Indian University graduates no doubt seems to those concerned a serious one. Dr. V. S. Krishna, Vice-Chancellor of the Andhra University, who delivered the Madras University Convocation Address on August 18th, referred to the unemployment problem, taking the country as a whole, as staggering. He made it plain, however, that the solution is in the graduates' own hands. Educated unemployment is an artificial problem in a country like India, where so much presses to be done. Would true patriotism choose idleness in preference to putting a shoulder to the wheel? Would it consent to help raise the national economy and the popular well-being—the standard of life and not only the standard of living—only on condition that a managerial or supervisory post was offered?

The flight of men of property, education and initiative to the cities has contributed, beyond a doubt, to the stagnation of many Indian village communities, now the subjects of promising artificial respiration projects. Who can say with assurance that the frustration of many of their offspring in gaining admission to the vocations of their choice has no connection with their privileged class having, with however understandable motives, put self before service to the village community in which they were born? At any rate, the opportunity is now offered to the privileged few to belatedly discharge the long-evaded obligation to the many. Dr. Krishna gave a commendable lead when he told the new graduates:—

> The shortage of hands, and the real opportunity for you, will be where the actual worker is, at the work-spot, on the field, in the small workshop, where real wealth is produced. Your technical skill and scientific training and artistic talents must be turned to account in actual production and not in mere supervision.

India, among other countries, needs to accelerate the growing recognition that "it is the man who determines the dignity of the occupation, not the occupation which measures the dignity of the man."

MAU MAU AND S.S.

[Earlier this year, in our February and April issues, **Mr. Roy Bridger** considered two aspects of the problem caused by man's alienation from the land. Here he starts with two symptomatic disturbances—the Mau Mau in Kenya and the S.S. in Germany—and carries his enquiry to root causes: "Year after year, century after century, the peasant ploughs his patient furrow across the world. But the men without land are swept to and fro like seaweed wrenched from its moorings by a storm."

Mr. Bridger has himself followed the advice he so earnestly gives. Having been thrust into the business world, out of his native village community, he turned back to the land; and he speaks now to a feverish world from his own holding, which from a derelict state he has won back to productivity, of the peace that comes when man is restored to his original kinship with nature.—ED.]

The Kikuyu have been described as politically the most developed tribe in East Africa. They are also the most overcrowded. Their two main reserves have population densities between 1,000 and 1,500 per square mile. At the present rate of increase the population would be doubled in 40 years.

Germany, a country in which political consciousness has for long been deeply rooted, is also one with a marked interest in *lebensraum* problems. Saxony, where the proportion of urban population is higher than in most of the country, has a population density only slightly less than 1,000 per square mile. Deep in this congested interior the Nazi denunciations of Versailles fanned the smouldering feelings of oppression into volcanic activity. Again a world war raged. Millions died. There followed an irresolute period of Allied Occupation, during which several old grievances were recalled and some new ones formed. Eventually a day arrived which bore a curious resemblance to a great many days of 20 years previous: 5,000 men of the former Waffen S. S. (Hitler's *élite* troops), many wearing jack-boots, gathered to hear a one-time German general launch a bitter tirade against the Western Allies. "Who are the real war criminals?" he asked. "Those who made the Versailles Treaty." (Cheers) They had dropped bombs on non-military objectives. They were now busy making new weapons. He concluded with a condemnation of Allied treatment of S.S. war prisoners which drew shouts of "Filthy swine!" from his audience.

The first thing to note is that this outburst reveals a sad ignorance of the habits of farm livestock. No animal is less filthy than the pig, given the chance to keep clean. A pig carefully arranging its supply of bedding to the best advantage is worth seeing.

Another innocent animal victim

of transfer of emotion was the polo pony asphyxiated when Mau Mau terrorists burned down the Nyeri Club. The hand and voice of the landless are recognizable wherever they turn up. Between the peasant with a few animals and the politically-minded mob with none there is a wide gap in which the sympathy created by a sense of mutual dependence has been lost. To the former an animal is a living creature with real feelings. The turn of a head, the flick of an ear, can convey quite a lot. On the other side of the gap all that remains is a demand for a bigger beef ration.

A high density of population is not in itself a danger sign. The two largest Channel Islands have very high figures. Jersey is about equal to Saxony in population density, while Guernsey, with 1,600 per square mile, exceeds even the Kikuyu reserve. Yet you don't hear of Guernsey terrorists asphyxiating the bourgeois Jersey cattle, or of massed demonstrators milling through the streets of St. Helier shouting " Down with the reactionaries ! Death to all foreign trash ! " The reason is that both islands are models of intensive husbandry. The islanders simply have no time for the intangible emptiness, the irrelevant obsolescence, of politics.

Nor does the man who is truly rooted to his piece of land think in terms of strikes and lockouts. The threat to social values inherent in a big strike is probably a greater danger than the hold-up in production. Forty thousand African workers in the Northern Rhodesian copper mines recently came out on strike. It was a trial of strength between themselves and the management. But it didn't quite end at that. Police reinforcements were posted round the mines. Discreetly quartered in the district were detachments of the military. And thousands of miles away the striking power of the military had been increased by the addition of a device designed to explode at a temperature of 1,000,000 degrees. On the political level it would be for the grievance-nursing contingent to get together and beat that.

Only one and a quarter per cent of Rhodesia's " black north " are Europeans. They tend to turn towards the Union of South Africa and towards Pass Laws and *apartheid*, rather than towards the humane toleration of pre-Mau-Mau Kenya. " The truth is that in his inmost soul the white South African despises the African, " a press correspondent concluded in a recent dispatch from Capetown. " I have one great fear in my heart, " said Msimangu in *Cry, the Beloved Country*, " that one day when they turn to loving they will find we are turned to hating. " South Africa, with its seemingly irreconcilable human divisions, its mounting soil erosion problems and its inhuman industrialization, is one of the unhappiest countries in the world.

That all the Africans in Kenya should turn to hating would be most

disastrous. "If we fail in Kenya we are finished in Africa," wrote Negley Farson in *Last Chance in Africa*. The Kikuyu Central Association, a representative society formed about 20 years ago, was suppressed during the war. The nationalist aspirations found expression in the Kenya African Union, led by Jomo Kenyatta, while the extremists went underground as Mau Mau.

To a certain extent the campaign to drive out the British is an unfortunate irony of timing. It is clear that the fundamental cause of unrest is land hunger, and it is also clear that until this is removed there is little hope of peaceful development. Yet within the last ten years a revolution has been taking place in the attitude of the Africans to their land which makes the political approach seem old-fashioned. The tribal system of land ownership is breaking up. Agricultural productivity, hampered in the past by a communal system of land-holding which forbade individual initiative, has been suddenly and dramatically stepped up by enclosure.

It would be as wrong to assume that all modern farming methods are inferior to those practised in some previous period of faultless husbandry as to accept the view that the changes which have taken place have been all improvements. Many previous peoples have failed to maintain themselves on the land at their disposal. The alarming present-day state of affairs—according to Jacks and Whyte (in *The Rape of the Earth*) more soil was lost to the world between 1914 and 1938 than in the whole previous history of mankind—has been occasioned largely by the use of power-driven machinery. The old systems of communal ownership of land had grave defects, and there can be little doubt that the gradually emerging idea of enclosure has been a stabilizing factor.

But enclosure not only makes better farming possible: it gives rise to a landless class who, in the absence of any alternative, look for employment in the towns, which become increasingly industrialized. The acreage enclosed is often considerably more than sufficient to support a man and his family. In North Nyanza, for instance, large-scale farms of several hundred acres are developing.

Running through the Mau Mau disturbances and the S. S. outbursts, and linking them with similar manifestations in other parts of the world, are certain fundamental issues. One is the question whether food should be grown locally and under either the control or the surveillance of the consumer, or whether it should be grown by a special class called *farmers*, the consumer neither possessing nor desiring information about the way in which his food is produced. Another is whether the guiding principle is to be individual enterprise or whether a system of paid employment is to be preferred.

The modern choice has of course been to relegate food production to

paid labourers under the direction of a class of men who had originally been self-supporting peasants but were now in the process of becoming outdoor factory overseers. Remnants of the old peasant system survived in spite of every discouragement, however, and in the teeth of an almost world-wide swing towards cash-cropping and paid employment.

It is only recently that these crucial points have been recognized. New Zealand, so long the faithful supplier of the British larder, is tackling them with a Land Settlement Bill. At home an increasing respect for the principle of self-sufficiency is tending to strengthen the status of the small family farm. Thus the present disturbances in Kenya can seriously impede the good work of improving land management if the experience of both sides cannot be pooled in an atmosphere of mutual good-will.

Year after year, century after century, the peasant ploughs his patient furrow across the world. But the men without land are swept to and fro like seaweed wrenched from its moorings by a storm. Their heads spin giddily under the pressure of a thousand fears and fancies. "Greece and Turkey would march against Bulgaria, Yugoslavia against Hungary," proclaims a current analysis of the international scene. It reads like a Phillips Oppenheim novel. Geographical grouping was serviceable enough in the days when Wessex marched against Mercia, but its usefulness as a rallying agent is now outworn. Other links between people fill the place once occupied by patriotism. Finance has for long snapped its fingers at frontiers. Intellectuals and scientific workers have formed their own international groups. Sport is making great efforts to get clear of tiresome political encumbrances. Even the United Nations, painfully steering between complexity and chaos, seems to be able to secure results only when groupings other than nations are at work. But the supremely international figure, the quiet man behind the plough, is overlooked—as yet.

The danger is that while the lives of millions of people are controlled by the ancient mechanism of bygone campaigns, Greece and Turkey probably would be forced to march against Bulgaria. The resistance movements, it is true, are growing increasingly formidable. In the anti-Communist bloc, for instance, a chronic witch-hunt is in progress, intended to root out those of its citizens who are obviously disinclined to march against a partly geographical, partly ideological, enemy.

But the ideological struggle itself is becoming out-of-date. The massing of workers against bosses presupposed an attractive share-out when at last the bosses had been overthrown. Today, thanks to the exploitative economy of the Industrial Revolution, the earth is no longer a perpetual cornucopia. The big prizes have already been won.

In the meantime the technique of destruction has made unprecedented

advances. The weapons now available to equip this anachronistic massing and marching are so complicated that keeping up to date with them is becoming one of the major occupations of mankind. "Guided Missiles Vital to Britain's Survival," runs a recent newspaper headline with a reasoning one finds difficult to follow. Turning out guided missiles is no doubt vital for anyone engaged in a missile factory, but hardly essential for the man who has gone on working in the field throughout centuries of introducing and of discarding weapons of war.

The political disturbances which are so common a feature of life today are thus not to be cured by political formulas, since they are symptoms of disorders at a much deeper level. Man removed from his land is cut off from his full nourishment. Without the responsibilities of guardianship he cannot appreciate the continuity of life. He strives desperately to find a compensatory purpose. The hunger of the body for adequate nourishment, of the soul for self-assertion—these are the unseen forces behind the malignance of the ambush, the frenzied surge of demonstrators and the fateful tramp of marching men.

ROY BRIDGER

MONEY vs. MIND IN THE U.S.A.

In his article, "The Situation of the American Intellectual," published in that very fine magazine, *Perspective*, Mr. Lionel Trilling, a famous critic and writer, asserts that the American cultural situation has improved during the last thirty years. The situation has improved in manifold ways, but Mr. Trilling chooses to discuss one aspect in particular: "the change in relation of wealth to intellect." He tells us how intellect is growing in power and competing with wealth which, in its turn, is growing uneasy about itself.

There is now in America an ever-growing intellectual class, not that this class is necessarily made up of "intellectuals," but the number of people whose only capital is their minds is increasing. The academic career has become far more attractive to the people of all classes than it used to be. Not that this means necessarily better culture but this much is certain, says Mr. Trilling, "that art and thought are more generally and happily received and recognized than they have ever been in America."

Formerly, the American artist and intellectual looked to Europe for strength, renewal and recognition. This European influence has now ceased and this also is a good sign, for the intellectual was then "provincial" and neglected local conditions. He should now be more critically aware of American life and culture. Mr. Trilling proves, with the help of striking examples, the dearth of such awareness and criticism, and explains:—

> The kind of critical interest I am asking the literary intellectual to take in the life around him is a proper interest of the literary mind...it is the right ground on which to approach transcendent things. More: it is the right ground for literary art to grow in ....Art, strange and sad as it may be to have to say it again, really is the criticism of life.

American literary intellectuals must respond to life, to true religion, to music and the plastic arts. A mere interest in these is not enough, they must really know them.

MUMTAZ MOTIWALLA

A UNIVERSAL ETHIC

[**Mr. W. Nightingale Brown,** poet and essayist, presents here a plea for a universal ethic, drawn from the moral principles found in the world's scriptures, which enshrine in their noblest portions the spiritual intuitions and the moral insights of the advance guard of the human race.—ED.]

The gaunt spectre of a civilization that now leans on crutches at the cross-roads of human destiny makes it imperative that we should take stock of ourselves in order to reassess our position, and adjust our relations to the cosmic order of which we are a part.

What are the principles which men seek to preserve in support of the activities that go to make up society ? The answers of different groups are varied but in general they constitute a somewhat narrow secular or orthodox conception of values. Seldom, if ever, are the moral factors given that consideration which they deserve. If by any chance they are remembered, they are cheerfully cited as an afterthought and then left to themselves.

The term " moral," unfortunately, is too often limited to the sphere of sex. And there the matter ends. It would be more intelligent to grant to morality its wider functions and so bring it into line with the largeness of life and man's infinite variety. It will be seen, I think, that the moral realm in its broadest aspect, in contradistinction to what is known as traditional religion, is of the utmost consequence not only in the rational ordering of our individual lives, but also in our international negotiations and relationships.

Society at large is drifting ; it has all but lost its chart and compass. Science, too, is in danger of losing its proper objective. Yet, in winning over the intellect of the world, it claims, not without arrogance, rightful supremacy over the intuitions of men. But science cannot be left to itself ; it needs, as it has never needed before, the softening hand of culture to give it that moral and spiritual direction which it so obviously requires.

But the moral point at issue is this : Is the world at large to remain satisfied with a number of diverse moral codes or theories, which, experience plainly shows, have served the selfish and narrow ends of national pride and ambition ; or will the vaunted wisdom and love of the human race flower at last into the loftier radiance of a universal ethic and make it a living and permanent thing ?

That is the immediate question for mankind. After 2,000 years or more of philosophical speculation, religious controversy, political palliatives, scientific experiments and educational changes, the moral and fraternal tone of the world was never so low as it is now—a plain and sombre fact, this, with which our

civilization is confronted. The late Dr. Temple fearfully once proclaimed that "the world was morally numb." Few close observers disagreed with him and those who preferred to take up a neutral attitude on the matter, while admitting that the situation might be serious, thought that it could be left to itself as being outside the main stream of international discussion.

There was, of course, nothing new in this attitude, for ethics has long been divorced from politics, and to a large extent from education and religion. But, that morality is a question of great moment must not be denied, since it determines the duration and measure of civilization and the quality of man's freedom.

In view of the misunderstanding that prevails almost everywhere concerning the intrinsic meaning and purpose of morality, it is necessary to clarify the term, since the delusion that any "moral" act must be conclusively righteous still prevails. But a question remains concerning the motive which lurks behind the action. The theologians, realizing that good works were often performed by individuals, groups or governments, ostensibly for the benefit of other persons, groups, or governments, but actually for the sole purpose of securing material advantage to the performer, saw the necessity of separating morality from religion; they knew that such "morality" was but an inverted form of selfishness. In this they were both logical and right. Nevertheless, the implications involved have been disastrous to the conscientious moral reformer. The declaration that religion and morality are not identical has been the root cause of the churches neglecting the need for a reformulation of ethics.

Another unfortunate implication is that morality, though deemed important to any scheme of sociology, has been allocated a humble place in that science; while the genuine moralist himself, though recognized as a worthy type, has been looked upon as a good fellow to be avoided as much as possible, for it was whispered here and muttered there that he was prone to be associated with all manner of heresies and schisms too rationalistic for the conventional mind.

A condition must be found and proclaimed that will once and for all time bridge the gap that separates religion from its alienated brother—a gap that has long become intolerable to people of worthy lives and spiritual aspiration. That condition, as many thinkers see it, is the presence in all moral endeavour of a living conscience plus a theistic faith in its value and purpose. Thus, morality becomes religious, as the reformer would wish it to be. If man is the measure of all things, he is also inherently moral by reason of his moral nature; he is a mathematician and a politician only by accident, and the spirit of these disturbing times tells him that there is nothing else to do but to grope for the main chance.

Among the numerous experiments in belated attempts at achieving international harmony and goodwill—the latest of which we are now witnessing with mixed hopes and fears—the supreme idea of a universal ethic proclaimed as such, is the only one that has never been seriously considered and consistently pursued by responsible leaders. It will soon have to be made a workable proposition and a living thing if mankind is to evolve and not degenerate. Atomic energy has now emerged from the darkness, and it stands waiting to reveal itself as a force primarily, for evil or for good. Our question is: Will it be the Angel of Death, or the Angel of Life?

What, then, are the nature and implications of a universal ethic? How best can such an ethic be achieved? First and foremost is the truth that its nature, or essence, is permanent and immutable and cannot be manipulated in order to serve the whims, fancies, spoilt emotions and ulterior ends of reactionary persons, groups, or governments. It cannot be categorized as, say, books and professions can. It vindicates the moral purpose of the universe. Its implications spell widespread peace, human harmony, sustained collective security and true progress, dispelling all aggressive aims, dark motives and selfish nationalism. Trust, good faith and benevolent gesture are among its winsome attributes, and it laughs to scorn the political jugglery of partisan groups.

How this universal ethic is to be achieved presents no insuperable difficulties, though its development can only be gradual. Experience has proved that hurried international agreements have had a sorry outcome: the diplomats' pride and the hopes of the lawgivers have become scraps of paper. It cannot be denied that the whole problem before us bristles with those difficulties which spring from national pride and vainglory, traditions, customs, superstitions, barbarity and mythological beliefs—some of which are, perhaps, worthy of respect. But these can be morally controlled and shorn of much unwarrantable passion. No universal sense of right and wrong could function while various and opposing moral "codes" and "systems" were in operation. These "codes," etc., are invariably subjective and at the mercy of creedal, racial, geographical and climatic conditions. In point of truth, the term "moral codes," met with in literature and speech, is merely a device of language and serves ulterior ends.

During the Allied occupation of Germany and Japan, attempts have been made to "educate" the rising generation in democratic ideals. So far, so good. But democracy, whatever the extent of its virtues—and they are many—is, of course, a political system containing all the vices and virtues that the body politic is heir to. Its economics are no less materialistic than those of other political systems. You cannot di-

vorce ethics from politics and expect a lasting solution to world problems. You cannot, in fact, divorce ethics from any sphere directly associated with man and his free will. The bitter results of its exclusion are constantly before the world. Politics alone, therefore, cannot save humanity from the many dangers which threaten it. Both moral and spiritual consciousness must accompany all political and economic endeavour.

The solution to our problem is to be found in the idea of *international moral education* which preserves at all times this fundamental: that you do not *educate* a person by telling him what he *knew* not, but by making him what he *was* not. There is no other meaning of the term, and it is on such a premise that all future educators must work.

The idea of an unbridgeable gulf between East and West has done much to retard the efforts of those moral reformers who could see beyond the borders of their own country. Spiritual unity, desired so much by certain churches, has likewise suffered. The mystical East and the realistic West do, of course, present a wide divergence of temperament and outlook; but once the barriers which divide them are surmounted in a spirit of understanding, it will be revealed that the Great Books of the world—the Bible, the Apocrypha, the *Talmud*, the Vedas, the *Avesta*, the Sagas, the Eddas, and the Platonic writings—are very similar in their moral content. Much of the Sermon on the Mount is a reflex of Vedic ethics, though certain temperamental Christians cannot or will not accept this view.

There would be much to gain and nothing to lose if the educational administrators of each and every nation were to put their heads and hearts together and lay down plainly in their respective languages the ethical principles set forth in the aforementioned Books. They, like the moral law itself, are timeless. One can and should respect the various religions of the world, provided always that they do not encroach upon conscientious moral development.

The educational administrators, having found a common basis of agreement, will then proceed to formulate their respective curricula, and make their teaching legal and compulsory in all primary and higher schools, colleges and universities. That the ethics taught in the primary schools should be of an elementary and preparatory nature, is but a matter of psychology, for to present the fulness of abstract knowledge to the pre-adolescent is never successful. But it is in the higher schools and universities that objective ethics, covering all departments of knowledge, should be seriously imparted—with special reference to science, political economy and literature. Also it should be shown how much the common activities of everyday life would benefit by their being associated with the new teaching.

Europe has seen to its cost how the youth of one nation, at least, carefully schooled in a nefarious philosophy and political creed, applied that knowledge without thought or scruple. Equally successful would be the results of the training inspired by the new moral curricula. Does the adult always lose or forget what he imbibed in his youth? It seems not.

Because we fail to base our beliefs on rational premises, our actions on sound motives and our ideas on creative and moral lines—because, in brief, we lose sight of eternal verities, our convictions, so often deemed conclusive, lead us astray and we experience a sense of disillusionment. Bewildered by the fog of our own making, we resort to the line of least resistance. In this way the Oriental embraces fatalism, the Occidental plunges deeper into materialism; while the superstitious among all nations blame their stars.

> The fault, dear Brutus, is not in our stars,
> But in ourselves, that we are underlings.

Heaven knows, Europe and Asia are full of underlings who have left their souls out of account and thus lost sight of permanent values. The political thought and voting power of such people, of course, determine the type of men who are to lead them. But that which will rightly determine the quality of all political thought is moral education on international lines.

W. N. BROWN

THE CRIME OF VIVISECTION

Air Chief Marshal Lord Dowding's speech against vivisection delivered in the House of Lords, now reproduced in the vegetarian *World Forum*, is noteworthy. Lord Dowding raises four points against vivisection: (1) The laws designed for the protection of animals against cruelty in Britain are gravely defective; (2) There is neither adequate inspection nor proper enforcement of these laws; (3) The number of experiments carried out on animals are grossly excessive and unduly repetitive; (4) The majority of these experiments are quite unpractical when it comes to applying them to human maladies. The *Medical Times* itself confesses that most of these experiments "lead us nowhere."

Downright shameful and cruel experiments are performed on rabbits, dogs, cats, monkeys, mice and guinea pigs. Puppies are starved in order to give them rickets and other diseases. Pregnant cats are mutilated and experimented upon. The callous attitude of the "true-blue vivisector" is really incredible. Lord Dowding cites the example of Dr. Cyon, a Russian physiologist, who writes in his book: "The true vivisector must approach a difficult vivisection with joyful excitement. ...The sensation of the physiologist, when from a gruesome wound, full of blood and mangled tissue, he draws forth some delicate nerve thread... has much in common with that of the sculptor."

Legislation has done and can do nothing to stop this great and growing evil. It is only with, as Lord Dowding says:

> the spread of the knowledge of the place of animals in the scheme of evolution, of man's responsibility to the animals, and of the ills which assail mankind if it neglects this responsibility

that this inhuman practice will end.

M. M.

NEW BOOKS AND OLD

RELIGION

PETER AND PAUL *

"All religions are one," said William Blake in a famous and provocative aphorism. In our inmost hearts we know what he meant, and approve it. In so far as religions are religions, and not superstitions, they teach a like ideal of conduct based on a like metaphysical apprehension of the divine power that maintains the universe. Goodness, they teach, is endorsed by God: and though goodness may be hard to define, it is not hard to recognize and revere. When, by the most ruthless criticism, we have eliminated from our conception of the good all that derives from tribal custom, and reached the residue which, almost in spite of ourselves, claims our involuntary homage, we find ourselves in the presence of something which is valid for all men. *Securus judicat orbis terrarum*....That this goodness is in accord with a divine purpose, or rather that it is itself a revelation of a divine purpose, is, no doubt, a metaphysical leap in the dark. But, it seems, we cannot avoid it.

Dr. Campbell's book *Race and Religion* is an individual contribution to the religious unity of the world at the highest level—on which alone such unity is conceivable. Its aim is to vindicate the purely spiritual character of the religion taught by Jesus, and to liberate it from the imperfections of what is usually regarded as its matrix, namely Judaism. To this end he employs two lines of argument: One historical and anthropological, by which he seeks to demonstrate that the religion of Jesus had, in fact, no Jewish matrix at all. It was a doctrine anthropologically independent of Judaism, promulgated by a member of the Proto-Nordic or Indo-Aryan race. The other consists in a demonstration that the authentic tradition of Christianity was from the beginnings of the Christian Church consistently and continually recalcitrant to effort to Judaize it, and that this resistance was finally overcome only in the 13th century by one of the bloodiest persecutions in the chequered history of Christendom.

There are thus two fundamental theses to Dr. Campbell's argument. They are interconnected, but not entirely interdependent. Dr. Campbell contends that the metaphysical intuition of the goodness and therefore the universality of God is peculiar to the Aryan race. Their recognition and worship of the serene and beneficent sky-god, conceived as the father of all his human children and requiring of them truth and justice and love towards all men, and thus as generically distinct from the fierce and exclusive tribal deities of other races, is the spiritual foundation of all the high religions.

The second thesis is that this religious intuition was the racial inheritance of Jesus as a Galilean. The Galileans, Dr. Campbell argues, were an enclave of an ancient Amorite and pre-Israelite stock, which was always allergic to the tribal religion and complex ritual observance of the Jews. The religion of Jesus was a final refinement of the ancestral religion of the Aryan Amorites, and from its very beginnings was regarded as antithetic to Judaism. The struggle between them, which first culminated in the crucifixion of Jesus, was continued in the second generation, when Paul—a genuine convert from Judaism to the spiritual religion—suc-

* *Race and Religion*. By C. G. CAMPBELL. (Peter Nevill, London. 238 pp. 1953. 15s.)

cessfully contended against the efforts to Judaize Christianity, and to make it an exclusive national religion. This triumph of the universal religion was, however, relatively brief.

That there was violent opposition in the early Christian movement between the Church which had its headquarters in Jerusalem, and of which all the early bishops were circumcised Jews, and Paul's teaching of complete emancipation from the Jewish Law, is obvious from the traditional Christian documents; and it is clear from the character of Paul's *Epistle to the Romans* that it was addressed to a group of Judaizing Christians in Rome.

Dr. Campbell argues, very convincingly, that Paul succeeded in converting them from their Judaism and in refounding the Roman Church to accord with his own anti-legalistic and spiritual doctrine. A succession of Pauline bishops followed. But early in the second century, the legalists had again obtained control. The Church now claimed to have been founded equally by Peter, and asserted complete authority over all other Christian bodies. It promulgated the doctrine that Christianity was the direct and only legitimate descendant of Judaism.

All this is, of course, highly and bitterly controversial. It is sufficient to say that the author succeeds in making a strong case for his contention that the true line of descent from Galilean Christianity lies through Paul and his subsequent followers, of whom the most famous is Marcion. Traditionally, he is represented as the supreme heretic; but Dr. Campbell has the support of famous scholars (such as Harnack and Burkitt) for his belief that Marcion, a faithful disciple of Paul, was working simply, as his master had worked before him, to purify Christianity from its contamination by a revival of Judaistic sacerdotalism. Marcion maintained that the identification of the God of Christianity with the jealous Yahweh of the Hebrew Scriptures was shocking to the moral and religious sense; and that the Hebrew scriptures should be eliminated from the Christian Canon.

There is no doubt that this moral and spiritual contradiction is real, and that it was the cause of unspeakable barbarities in the history of the Christian Church. Persecuting Christians have always been able to appeal to the cruel commands of the jealous and vindictive tribal God. Nor was it possible to overcome the contradiction until the European spirit had been emancipated both from Catholicism and Protestantism. The Protestant conception that the Bible, containing both the Old and the New Testaments, was literally the word of God, led direct to barbarities as revolting as those which were committed by the omnipotent Catholic Church. Not until the conception that religious or spiritual authority could legitimately be expressed in secular authority was finally discredited in Europe was it possible to entertain the theory of a progressive refinement in the conception of God. This theory and the principle of toleration were developed at the same time. They were interdependent. Freedom to theorize on the development of the idea of God required toleration in which to exercise itself; and toleration required free speculation on the development of the idea of God in order to be justified.

From the Christian point of view—or at any rate from one Christian point of view—the upshot of this long and cruel struggle has been the eventual triumph of the religious intuition of Jesus over alien and barbarous elements which tyrannized over and almost strangled it. Dr. Campbell seeks to show that the true Galilean Christianity persisted under this tyranny, in unbroken succession, through Paul and Marcion, the Paulicians and Bogomils, until finally it became a widespread European movement in the shape of the Publicani or Cathari. The strength and fidelity of this movement was continually recruited from the Paulician churches in the East, that is, from parts of Asia Minor

where the Aryan stocks predominated. The movement became so powerful in the West in the 11th and 12th centuries that a crusade of extermination was set in motion against it by Pope Innocent III. The extermination of the Albigenses in the early years of the 13th century has always been regarded as one of the most indelible stains on the history of the Catholic Church. In Dr. Campbell's view it was the extirpation of the true lineal succession of spiritual Christianity by the secular powers of Judaistic orthodoxy. It was *the* tragedy of Christian history.

Dr. Campbell tells this story in a powerful narrative. I lack the knowledge to criticize his contention that the purely spiritual religion of which, in the particular case of Christianity, Jesus was the prophet, is in essentials the peculiar inheritance of the Proto-Nordic and Indo-Aryan races. I can only record that his arguments to show that the origins of the specifically Christian doctrine were Galilean and non-Jewish are, to a reader without special historical knowledge, at least plausible. He contends that the Galileans were the direct descendants of the Amorites, and that the Amorites were not, as is often supposed, a Semitic race, but an early Celtic group who migrated from the Danube basin (whither they had come in remote times from the Iranian plateau *via* the north of the Caspian Sea) to Palestine. That the Galileans were not regarded by the Jews as of the same racial stock as themselves is fairly deducible from the opprobrious name "Galilee of the Gentiles" given their country by the Jews, and from the fact that the few Jews had to be evacuated from Galilee by Simon Maccabeus. The evidence is not so strong that the Amorites were in fact Proto-Nordics; but it is sufficient to make a good *prima facie* case.

But this argument could be separated from the contention that the religion of Jesus the Galilean was, in fact, totally distinct from and irreconcilable with Judaism. This is undeniable. The continued existence of the Jews is a simple proof of it, however unpalatable it may be to Christian orthodoxy. Here the fundamental, and perhaps insoluble, question is in what sense and to what extent Jesus was a Jew. What emerges from Dr. Campbell's argument is a strong probability that the Judaism of Jesus was very superficial, and perhaps the temporary result of a forcible conversion of the Galileans. At any rate there can be no doubt that the doctrine of Jesus was incredibly revolutionary if it is to be regarded as a development of Judaism, of which it was much more the negation than the fulfilment. Equally it is hard to reconcile it with the vast theocratic development of the Catholic Church. Whether that development can fairly be described as a re-establishment of the spirit and practice of Judaism in a religion from which it had been expelled by the spiritual intuition of Paul is perhaps more doubtful. It could perhaps as plausibly be described as the infiltration of Christianity by the Cæsarism of the Roman Empire.

But these reservations do not detract from the persuasiveness and originality of Dr. Campbell's book. One does not need to be wholly convinced by it to be grateful for the many new and salutary perspectives that it opens.

JOHN MIDDLETON MURRY

The Life of the Bible: A Brief Account of Its Character, Authorship, Text, Translation and Influence on the Evolution of Mankind. By ERNEST SUTHERLAND BATES; revised by CHARLES FOSTER DAVEY. (André Deutsch, London. 160 pp. 1953. 8*s.* 6*d.*)

The late Dr. Bates's *Biography of the Bible*, published in America in 1937 and here revised, includes facts possibly disturbing to time-hallowed Christian preconceptions. The omissions may impress non-Christians more; and such claims as that the Hebrew prophetic movement was "without true analogues elsewhere" and that the Book

of Psalms is "the world's most important collection of sacred poetry."

External influences on Hebrew and Christian thought seem inadequately treated and, though long-buried theological controversies are exhumed, "the mighty Origen's" challenging belief in the pre-existence of the Soul is ignored.

Nevertheless the book is well worth reading, especially the chapter on "The Great Translations" as part of a social revolution.

E. M. H.

Uncommon Prayers for Younger People: An Anthology. Compiled by CECIL HUNT. (Hodder and Stoughton, Ltd., London. 114 pp. 1953. 6*s.*)

Mr. Hunt has drawn the prayers in this book from sources centuries apart. Many are from famous pens: *e.g.*, Cardinal Newman, Bishop Andrews, Mrs. Browning, Fénélon, George Herbert, St. Francis of Assisi, Blake, Coleridge and Thomas à Kempis, a quotation from whom is put at the top of each page. The God of these prayers is a personal God; but he is the loving Father of Jesus taken literally rather than the jealous tyrant of the Old Testament. Still, children *can* be taught the mystical meaning of this personification and it would give a deeper significance to many of the beautiful prayers in this book: *e.g.*, to Lord Lytton's lines:—

> There is no unbelief;
> Whoever plants a seed beneath the Sod,
> And waits to see it push away the clod,
> He trusts in God.

Let us hope that the children who use this book of pure thoughts will collect, in the blank pages provided for personal additions, the lofty spiritual thoughts of other religious traditions.

L. W. S.

The Thought of the Prophets. By RABBI ISRAEL I. MATTUCK. (Ethical and Religious Classics of East and West, No. 11. George Allen and Unwin, Ltd., London. 176 pp. 1953. 9*s.* 6*d.*)

This is not one more book on the Hebrew prophets, but an anthology of their teaching, annotated with sympathy and understanding by a believer. In 12 chapters Dr. Mattuck presents what the prophets of Israel taught about the meaning and purpose of human life. He accompanies skilfully chosen, full quotations from the prophetic books of the Old Testament with well-arranged, clear explanations of their significance in their own times and of their relevance for today.

The 12 chapters are: "The Nature of the Prophets," "The Authority of the Prophets," "The Conception of God," "The Moral Law," "Ethical Principles," "The Good Life," "A Just Society," "Religion and Politics," "True Religion," "God and Human Life," "The Human Problem," "The Meaning of History."

Dr. Mattuck is concerned with the message of the prophets as religious teachers whose faith in the One God of Love, Righteousness and Mercy enabled them to lay down the rule of Right Conduct in personal and national life. They felt compelled to pronounce on all problems of human life in accordance with the Divine Will, made known in the Law of God, motivated by a profound love for their own people and mankind as a whole. Their teaching, based upon their experience of the Sovereign God of the Universe, combined particularism with universalism. Their passion for a Good Life in social justice and moral purity derives from their conviction that that is what God's sovereignty over all mankind demands. This theocentric attitude is responsible not only for their denunciation of social and moral evil in their own day but likewise for their firm belief in the coming of the Kingdom of God in *this* world. Then all the nations of the earth, not only the Jews as the People Chosen to do God's Will, shall worship Him in a life of love, righteousness and peace.

Dr. Mattuck is, thus, not concerned with questions of date and authorship

nor with the psychological problem of prophecy and prophetic personality, but with the message which the Sovereign of the Universe declares through the Hebrew prophets to all men of good-will. He stresses the unity of prophetic teaching without obscuring individual diversity. In presenting the collective message of bygone religious teachers as timeless and ever relevant, he has rendered a real service and deserves thanks for giving us the "essential" prophets of Israel with such clarity and simplicity. The editors of the Series, which aims at mutual understanding on the spiritual plane, are to be congratulated on this valuable and timely addition.

ERWIN I. J. ROSENTHAL

MADRAS GOVERNMENT AND SANSKRIT LORE

Deva Keralam (Candrakalanadi) of Acyuta: Critically edited with Introduction by T. S. RANGANATHA JOSYAR. (Madras Government Oriental Series, No. XCIII., Government Oriental Manuscripts Library, Madras. xiii+359 pp. 1952. Rs. 11/4)

In spite of what can be said against astrology, it has remained in some form as a system of human belief in all nations of the world. So long as destiny remains inscrutable this system is bound to exist in spite of the efforts of rationalists to root it out. In India astrology has existed along with its sister, astronomy, for more than 2,000 years as proved by the vast mass of astrological literature which has come down to us.

This treatise on astrology is composed in Sanskrit verse. Its author, Acyuta, was from Kerala (modern Malabar). He composed the treatise in 10,000 verses, about one-fourth of which is available in this volume. The present edition is based on some MSS. available in South India. Even the portion of this work now published would be useful to astrologers and to historians of astrology and Sanskrit literature.

The publication of hitherto unknown and unpublished texts pertaining to every branch of Sanskrit learning is a distinct service to Indian scholarship. We are, therefore, highly grateful to the editor and also to the Government of Madras for including this edition in their valuable Series. The date of the work is not discussed by the editor in his Introduction. We hope he will at least fix limits for the date in a separate article. No critical edition of a text should omit the discussion of its chronology.

P. K. GODE

Vyākaraṇa Mahābhāṣya, Part II (*āḥnikas* 5 to 9), of *Patañjali* with *Pradīpa* of KAIYATA and *Mahābhāṣya-Pradīpoddyotana* by ANNAMBHATTA. Edited by T. CHANDRASEKHARAN, M.A., L.T. (Government Oriental Manuscripts Library, Madras. 485 pp. 1952. Rs. 9/-)

This is Vol. 13 in the Madras Government Oriental Manuscripts Series, which is different from the Madras Government Oriental Series started in 1949. The first volume of the *Mahābhāṣya* of Patañjali on Pāṇini's *Aṣṭādhyāyī* was published as No. 7 in this Series in 1948. It contained the first four *āḥnikas* of the *Mahābhāṣya* with the commentaries of Kaiyata and Annambhaṭṭa. The editor has dealt, in an exhaustive Introduction to that first volume of the present text, with its two important commentaries, with the author and the subject-matter of the volume. The present edition is based on four MSS. and has been carefully edited by Shri Chandrasekharan, the learned Curator of the Government Oriental Manuscripts Library, Madras.

Grammar (*Vyākaraṇa*) is one of the six *Vedāṅgas* and was highly valued and closely studied in ancient and mediæval India. Unfortunately it is

not receiving its due importance in our universities and colleges at present. For any professor of Sanskrit worth the name some proficiency in grammar and a close study of the masterpieces of Sanskrit grammar is essential. For such study the publication of critical editions of important texts on grammar is absolutely necessary. We are, therefore, under a deep debt of gratitude to Shri Chandrasekharan for his labours on the volume before us and also to the Government of Madras for financing its publication.

P. K. GODE

Nyāyaratna. By MANIKANTHA MISRA; with the commentary *Dyutimālikā* of NRSIMHAYAJVAN; critically edited with Introductions by V. SUBRAHMANYA SASTRI and V. KRISHNAMACHARYA. (Madras Government Oriental Series, No. CIV; Government Oriental Manuscripts Library, Madras. xxxiv+120 +249+9 pp. 1953. Rs. 10/-)

The *Nyāyaratna* of Maṇikaṇṭha Miśra is a concise treatise on the Nyāya system of thought. In his elaborate English introduction V. Krishnamacharya deals with the Nyāya system and its chief features and gives us a background for understanding the *Nyāyaratna*. Maṇikaṇṭha lived in about the 12th century. The commentator, Nṛsiṁhayajvan, possibly belongs to the latter part of the 17th century. He was patronized by a king of Mysore called Cāmarāja, whom he mentions. He is very straightforward in his interpretations of the original and his commentary is an ideal one as it fulfils all requirements.

The Sanskrit introduction of 114 pages by Shri Subrahmanya Sāstri supplements and discusses some of the points in the English introduction. It will be very useful to those students of Indian logic who do not know English and hence cannot study English writings on the subject, in particular the *History of Indian Logic* by Satischandra Vidyabhusana. The Indices of quotations in the text and the commentary given at the end of the volume and the Indices of works and authors mentioned will be very helpful to students of Sanskrit literary history. No comprehensive history of Sanskrit literature can be written until the publication of the many unknown and unpublished texts and efforts made by the Government of Madras, with the collaboration of scholars who have specialized in different subjects, are highly commendable.

P. K. GODE

Cikitsā Tilakam of Srīnivāsa. Edited with an Introduction by S. VENKATASUBRAMANYA SASTRI. (Madras Government Oriental Series, No. CVIII. Government Oriental Manuscripts Library, Madras. lxi+liv+308 pp. 1953. Rs. 9/4)

The publication of unpublished Sanskrit texts pertaining to all branches of Sanskrit learning is of paramount importance for a closer study of these branches. The Government of Madras is, therefore, to be heartily congratulated upon its consistent performance in bringing in quick succession several volumes of rare Sanskrit works in its Oriental Series. The present volume is a work on medicine, dealing with the principles of *Kāyacikitsā* (treatment of sickness and common ailments of the body) and illustrating the basic truths of all medicine. According to the editor, *Cikitsā Tilakam of Srīnivāsa* of Arvela lineage, looks like a revised edition of the *Aṣṭāngahṛdaya* (8th or 9th century A D.) of Vāgbhaṭṭa. The treatment of diseases with herbs is largely advocated by Srīnivāsa. The editor has not fixed any date for this author. He only states that the *Cikitsā Tilakam* is not referred to in any other work on Āyurveda either because it was not well known or because it was written comparatively recently. The name of the author and his use of Telugu words in his texts lead the editor to conclude that he was an Āndhra or a Kannadiga. The present edition of *Cikitsā Tilakam* is based on

a single palm-leaf MS. in Telugu characters which is in the Government Oriental Manuscripts Library, Madras. We are thankful to Shri Sastri for the pains taken by him in editing this rare text and to Shri T. Chandrasekharan, the General Editor of the Madras Government Oriental Series, for publishing it expeditiously.

P. K. GODE

Pātañjala-Yogasūtra-Bhāṣya Vivaraṇam of Śaṅkara-Bhagavatpāda. Critically edited with an Introduction by P. S. RAMA SASTRI and S. R. KRISHNAMURTHI SASTRI. (Madras Government Oriental Series, No. XCIV. Government Oriental Manuscripts Library, Madras. xlvi+378 pp. 1952. Rs. 12/12)

This volume is a valuable addition to the commentaries on the *Yogasūtras* of Pātañjali, the chief of the Indian *Yoga* systems of philosophy which still maintains its hold on Indian and non-Indian thinkers of today. The authorship of the present *Vivaraṇa* (commentary) is ascribed to Śaṇkara-Bhagavatpāda, *i.e.*, the great Indian philosopher known as Śri Śankarā Cārya, only in the colophons of the MSS. used by the editors. The evidence of the colophons in support of this authorship needs to be corroborated by some independent evidence.

The present *Vivaraṇa* is a commentary on an earlier commentary called the *Vyāsabhāṣya* on Pātañjali's *Sūtras*. It is characterized by a sweet lucidity and profundity in its brilliant exposition of the ideas of *Vyāsabhāṣya*. It mentions more than 10 works, such as the *Bhagavadgītā*, the 10 *Upaniṣads*, *Manusmṛti*, *Gautamadharmasūtra*, *Pāṇinisūtra*, *Mahābhāṣya*, *Śābarabhāṣya*, *Ślokavārtika*, etc. All these being very early works, their mention does not help us in fixing the date of the *Vivaraṇa*. An explanation of the *āsanas* (postures) mentioned in the *Vyāsabhāṣya* is given in the *Vivaraṇa* (p. 226). It should be useful for those who want to study the history of the *yogi* postures (*yogāsanas*). In spite of the haphazard state of the single MS. on which the present edition is based, the editors have given us a readable text of the *Vivaraṇa*. It will no doubt be studied gratefully by all ardent students of *yoga* literature, which still needs closer study and reflection, if we desire to understand the ancient *yoga* tradition in its correct doctrinal and historical perspective.

P. K. GODE

Plotinus and Neoplatonism: An Introductory Study. By PHILIPPUS VILLIERS PISTORIUS. (Bowes and Bowes, Cambridge. 175 pp. 1952. 21s.); *Plotinus: A Volume of Selections in a New English Translation.* By A. H. ARMSTRONG. (Ethical and Religious Classics of East and West. George Allen and Unwin, London. 174 pp. 1953. 10s. 6*d.*)

It is odd to think that only 60 years ago the philosophy of Plotinus and the Neoplatonists generally was dismissed by most people in this country as idle word-spinning mingled with traces of Oriental theurgy. Indeed, one remembers with what scorn Plato himself was treated at the beginning of the Victorian era by the positive mind of Macaulay in his once celebrated essay on Lord Bacon. Perhaps the turn of the tide may be reckoned from Edward Caird's *Evolution of Theology in the Greek Philosophers* (1904), though it was no doubt Dr. W. R. Inge's Gifford Lectures on Plotinus, published in 1918, that definitely restored the great Neoplatonic philosopher to his proper place among the great metaphysicians. Now we have from the University of Pretoria a careful study and criticism of the system of Plotinus by Dr. Pistorius (the new world paying tribute to the vitality of this once all but forgotten spokesman of ancient Greek culture) and, in the series "Ethical and Religious Classics of East and West," a set of admirably translated extracts from the philosopher by Prof. A. H. Armstrong, who prefaces them with a

short study of Plotinus and his system which is a little miracle of lucid exposition.

Dr. Pistorius's book is a closely-knit argument, interpreting the Plotinian system with keen acumen. Students may think that the most important feature of his commentary is his plea for what he calls a "theistic interpretation of Plotinus." He rejects the currently held view that the universe is for the philosopher "a graded triad," in which first the *Nous* or Principle of Intelligence, and then the Soul, the animating principle of the visible world, proceed from the ultimate ONE, the primordial Reality of which nothing can be predicated, as it is a mystery beyond the power of reason to penetrate. In Dr. Pistorius's interpretation these three principles, the One, the Intelligence and the Soul, are *hypostases* or aspects of the ultimate Godhead, distinguishable but not separable, like the Three Persons in one substance of the Christian Trinity. In fact his theory (if it can be sustained) brings Plotinus closely into line with the Christian religion, which in fact he rejected. But he had another serious reason for dissenting from orthodox Christianity, in that his system did not allow of "the particularized incarnation of the Logos," if by that is meant the doctrine of an exclusive and final incarnation in the historical Jesus. There are those who would say that this is today, in an age whose thought is permeated by the principle of continuous evolution, as great a stumbling-block as it was to Plotinus.

To be properly appreciated, Dr. Pistorius's argument, supported by a detailed analysis of the *Enneades*, requires a knowledge of these difficult texts as close as his own; for the more general reader Professor Armstrong's admirable Introduction is more suited. He emphasizes certain riddles about Plotinus that are unlikely ever to be solved. Though born in Egypt in A.D. 205, his actual nationality is unknown. He is known to have been a pupil, in his youth, of the enigmatic Ammonius Saccas, but what ideas he may have drawn from this ex-Christian philosopher remains obscure. He took an interest in Persian and Indian philosophy, but the cast of his thought is Greek throughout and even his doctrine of mystical union with God by intuition does not (in Dr. Pistorius's opinion) show any traces of Oriental leanings or the Hellenistic mystery religions. But we cannot share Dr. Inge's view that this "vision of the One" is a "mischievous accretion" on his thought. Plotinus is not in the line of the great Rationalists.

D. L. MURRAY

Only the Silent Hear. By KENNETH WALKER. (Jonathan Cape, London. 190 pp. 1953. 12*s.* 6*d.*)

In this new volume by Dr. Walker we find a number of general essays on subjects relating to Man and Nature. The chapter headings give a good idea of the book: "The Origin of Life," "A One-Eyed View of the Universe," "The Astronomer's View of the Universe," "The Religious View of the Universe" and so on. This looks like potted or popular science and philosophy. In a sense it is that; some of his chapters give useful summaries of various theories which have been put forward concerning geology or astronomy. They can be read with profit as up-to-date information. His approach, however, is not only informative. He makes his reflections in a wood, holding steadily before his eyes the marvellous phenomenon that we call Nature, and showing how scientific jargon fails hopelessly to do justice to our full experience of it and therefore our full knowledge of it. Supposing, for instance, a scientist says of a given beautiful scene, "It is all the result of accident," it should be clear that he is not explaining it away—since he is powerless to do so—but merely substituting a rather silly name for God or First Cause. Dr. Walker is alive to

this kind of nonsense and exposes some of it. Unfortunately the book is written without force or style, and sometimes he even writes down, achieving a new low point, and argues, not as an adult to adults, but as a fanciful schoolmaster to children, pretending that he is at odds with a fellow inside him or beside him called Andrew who wisely wags his finger at his wrong-headedness. And it is typical of Dr. Walker that when he writes on religious experience he fails to make his main, very important point really clear, and loses it by passing at once to speculation on another level of consciousness. Can he really *know* religious or æsthetic experience? One wonders.

JOHN STEWART COLLIS

The Universe of Meaning. By SAMUEL REISS. (Philosophical Library, New York. 227 pp. 1953. $3.75)

In his previous volume on *The Rise of Words and their Meanings* the author had developed a highly interesting theory which attempted to explain the correct relation between words, viewed as language-units or symbols, and their meanings, without which they would merely be a heap of dead and inert bones. It is pointed out in the Preface that the present work is an expansion of the last chapter of the previous book, the main thesis and the conclusions of which have been presented in the form of an Appendix.

That the objective universe in which different individuals live, move and have their being can never exist independently without reference to a *Universe of Meaning*—in which alone it has to find its proper place and justification as constituting an environment, the sum-total of reactions to which is the life lived on this planet—would appear to be the main, substantial contribution made by the author to an adequate solution of the problem of the relation between Language and Meaning.

Symbol and Meaning are "polar-related" concepts. Objects have a physical as well as a semantic existence. Reality has to be understood as "physico-semantic." (pp. 200-1) The author believes that most of the paradoxes, like Russell's paradox, Richard's paradox and so forth, can be resolved by means of his theory or doctrine. The point is that *absolute objectivity* and *absolute subjectivity* would seem both to be illusory pseudo-concepts in the light of the integrational synthesis effected between symbol and meaning. It is only knowledge of the inner world of mind and meaning that would advance knowledge of the outer.

The author's attempt to correlate "symbol" with Kant's "noumenon" and "meaning" with "phenomenon" (p. 202) is bound to be of doubtful success, for the best of all possible reasons, that, whereas the approach of Kant was essentially metaphysical, the author's approach has been foundationally semantic. It is needless to add that the volume makes an excellent addition to the Philosophical Library.

R. NAGA RAJA SARMA

The Alexandrian Library: Glory of the Hellenic World. By EDWARD ALEXANDER PARSONS. (Cleaver-Hume Press, Ltd., London. 468 pp. 1952. 50*s*.)

This is a history of the Alexandrian Library, "its rise, antiquities and destructions." The story is offered in a remarkably successful reconstruction of the cultural atmosphere of the Hellenic Renaissance.

Founded by Ptolemy Soter, the friend and general of Alexander, after the latter's death, with Demetrios of Phaleron, Athenian scholar and administrator, as inspirer and counsellor, the Museum and the Library at Alexandria functioned for centuries as the centre of higher learning for the Greco-Roman World. Demetrios and his successor collected nearly 700,000 volumes or

scrolls of papyrus and parchment and organized a band of scholars and investigators, teachers and copyists who made the entire learning of Greece available to the new and larger world after the death of Alexander.

Mr. Parsons describes the enthusiasm for libraries manifested in old Greece by famous persons like Pisistratus, Plato, Euripides, Aristotle, etc. He speaks of the patronage of founders of new royal houses at Pergamum and Antioch to men of letters and their efforts to collect large libraries. But the greatest of these efforts was that of Ptolemy in Alexandria. Demetrios early got the old Books of the Jews translated into Greek, an achievement that became so important for the history of Christianity. The new university at Alexandria soon put the old Academy and Lyceum of Athens into the shade and became the radiating centre of Hellenistic studies in the arts and the sciences. Mr. Parsons describes the great work done here in editing and cataloguing the entire available body of Greek texts. Homer, the dramatists, the elegiasts, the orators and the historians were studied and critical canons established. The author gives a fine picture of the way in which Homer focused ballads, tales and epic songs and fused them into his two noble epics. He enables us to glimpse the extent of the field covered. Manetho the Egyptian priest and historian, Berosus the Babylonian authority and writers from Tyre on Phœnician history were all included in the collections. Possibly some Indian wisdom found its way there, for Indian envoys were to be found in Alexandria, Antioch, Maga, etc., since the days of Chandragupta.

For nearly 900 years the institutions existed but their best work was done before the decline of the empire.

The narrative has the interest of a drama in cultural history. It has fine vignettes of historical interest such as the treatment of Julius Cæsar, with Cleopatra as his hostess, in Alexandria; the description of the building of Antioch and Alexandria; the grand procession in honour of the gods and the adventure of Zenobia, the heroic desert queen of Palmyra.

The work is distinguished by imagination and a sense of style and will long be read by all interested in Greco-Roman culture. But one misses references to the mystical and philosophical interests of the time.

M. A. Venkata Rao

Dentistry in Ancient India. By K. M. Choksey. Foreword by Dr. N. N. Bery (The Popular Book Depot, Bombay. 82 pp. 1953. Rs. 5/8)

This book is quite instructive and is likely to be of great use, especially to those interested in the history of Ayurveda. The 1st chapter is introductory, dealing with the origin of Ayurveda. The 2nd is a brief account emphasizing the greatness of the ancient universities of Taxashila, Nalanda and Vikramashila. The 3rd is a dissertation on the Ayurvedic Acharyas, Shushruta and Charaka, the former representing the school of Indian surgery and the latter of Indian medicine. Only the 4th, 5th and 6th chapters have direct bearing on dentistry, while the last deals with the causes—political, social and religious—that led to the decline of dentistry and surgery in India.

The 5th chapter entitled "Surgery, Rhinoplasty, Hemorrhage and Instruments," may be of special interest; and the illustrations of some of the surgical instruments, such as the different types of forceps, greatly add to its value. It may be surprising to many to know that rhinoplasty (surgery of the nose) was a finished art in ancient India. To cite the author:—

> The exquisite grace of a surgeon's knife in the treatment of restoring slit noses, lips or accidental injuries was well known in those old days....Even today in Europe rhinoplasty is known as the Indian plastic (Indische methode). The origin of rhinoplasty

dates back to a period of very early antiquity in the Vedic age.

The writer in this connection quotes the statement of Dr. Hirschberg of Berlin, who wrote that the whole plastic surgery of Europe took a new turn when these cunning devices of Indian workmen became known. The transplanting of sensible skin flaps is also an entirely Indian method.

The author has taken great pains and his work is, as Dr. N. N. Bery writes in his Foreword, certainly a "noteworthy achievement."

G. SUMATI TARANATH

The Dance of Atoms, and the Song of Gods. By M. V. V. K. RANGACHARI. (Author, Kakinada. 197 pp. 1953. Rs. 3/-)

To use an expression that Shri Rangachari may resent, he is a devotee of Rationalism. "The Dance of Atoms," especially, bears witness to his almost romantic enthusiasm for scientists and their doings. Cascades of scientific facts, news and quotations run through the essay, sometimes obscuring the main argument, which is that the indeterminacy met by physicists in microphysical phenomena does not invalidate causality, and hence, offers no legitimate ground for reinstating God. This is perfectly logical; only, as Shri Rangachari himself mentions in another place, not all concepts of God oppose him to causality.

There is not space enough to examine the profusion of ideas brought forward, not always in an orderly way.

Behind all the essays is a persistent world-view which sees humanity progressing in a straight line (with statistically insignificant fluctuations, of course) from savagery to civilization; which firmly opposes science to religion, because it conceives religion as essentially a survival of the savage's ignorant cosmology; which refuses to believe that there is in the many religions any real core of universal spiritual experience; which insists that all non-rational approaches are sentimental, muddle-headed or self-deluded. One enjoys, of course, his sallies at the shams of current religious practices (though the mock-heroic is occasionally inefficient); but one cannot agree with him that these shams are all that there is in religion. And nowhere does he answer the objection that scientific method makes certain arbitrary abstractions because it is limited to the measurable, the observable and the reproducible, and hence cannot make any claim to be more "realistic" than other ways of approach to reality.

The essays appeared originally in *Reason*, of Bombay, during the years 1932-33 and 1952-53. It would be helpful if in another edition he were to reprint also his main contributions to *The Literary Guide*, to which he refers. The printing and proof-correcting are bad.

L. W. S.

The Play of the Infinite. By ROHIT MEHTA. (The Theosophical Publishing House, Adyar, Madras. 304 pp. 1952. Price not indicated.)

Shri Mehta declares in his Preface that his aim in publishing this book was to place before the public, "more prominently than has been done so far," the "Mysticism of Theosophy." It is undeniable that he expounds mysticism of a sort, and even that his book contains many ideas that a student of Theosophy cannot disown; but it can hardly be called an exposition of Theosophical philosophy, *i.e.*, of the philosophy presented in *The Secret Doctrine* and *The Key to Theosophy* of H. P. Blavatsky.

The author discusses "Transcendence and Immanence." These terms cause obscurity here and there but the general argument is clear. There is an insistence on realizing that we *are* the Transcendent, here and now, which

sounds acceptable but not helpful; for Shri Mehta says that the realization is not to be attained by any effort in time. We see later that this applies only to effort at acquiring something:—

> Acquisition needs time; the giving up is sudden....To give up that which is realized as ugly, as horrid, does not require time; the giving up is so sudden that there is no gap between thinking and acting.

This is superficial. Tartars caught on the mental plane can be as distressingly adhesive as the hero of the anecdote. Surely, Shri Mehta, with his acquaintance with the concept of the "elementals," should have realized that it takes time to dislodge the tendencies we have attracted to ourselves. It is only the culmination of success after a long period of effort that seems to come suddenly.

He is right in pointing out the limitations of the mind but he too much disparages the thinking process and his positive advice is obscure and may lead to passivity.

On the whole the book is not well written. Even agreeing completely with Shri Mehta's plea in his Preface that some repetition was necessary for clarity, it is impossible not to be impatient at unnecessary and distracting repetitions.

G. R. C.

Soviet Civilization. By CORLISS LAMONT. (Philosophical Library, Inc., New York. 433 pp. 1952. $5.00)

When a social scientist writes, not on Soviet politics but on Soviet culture and civilization, he deserves special attention, particularly when he does so after a study of about 20 years and two visits to the country—the U.S. Passport Division's refusal of permission for a third visit in 1951 being perhaps a blessing in disguise.

There is a general impression that information regarding events behind the iron curtain is not available and that what is available is only a garbled version of what is really happening. This well-documented work by Dr. Lamont gives plenty of references which can be verified and raises the hope that the truth can always be realized if efforts are made. The strength of the author lies in the impartial survey of the progress of Soviet culture and civilization during the third of a century that has elapsed since the Russian Revolution of 1917.

Modern history has placed the French Revolution among the most remarkable performances of the human mind in overcoming oppression. The gaining of American Independence was a comparatively milder achievement though pregnant with results of world-wide importance. The Russian Revolution secured not only the destruction of imperial authority but the establishment of a new philosophy of life. A revolution that aimed to totally abolish private property as a means of production, with a planned socialist economy and a classless society, was bound to have far-reaching consequences.

Dr. Lamont's book is a timely representation of the achievements and defects of the Soviet civilization and is all the more valuable because of simplicity of style and directness of approach.

Sceptics who deny the achievements of the Soviet Union ought to recognize them in the following facts:—

(i) Throughout the Constitution [of the U.S.S.R.], the word *Socialist* and not the word *Communist* is used to describe Soviet society. (ii) Under socialism the wage return may be unequal—"From each according to his ability, to each according to his work"—and political dictatorship may be necessary. (iii) "Communism is the far-off eventual stage in which wages become more nearly equal"—"From each according to his ability, to each according to his needs." This is only possible with overflowing abundance and then there is to be a com-

plete abrogation of the dictatorship. (iv) The four Five-Year Plans since 1928 and the Fifteen-Year Agricultural plan, 1949-1965, are all directed toward "the aim of increasing the public wealth, of steadily improving the material conditions of the working people and raising their cultural level, of consolidating the independence of the U.S.S.R. and strengthening its defensive capacity." (v) "Free, universal, compulsory education extends from the age of seven through thirteen..." (vi) Full sex equality prevails in Russia: in 1951 over 383,000 women were working as engineers and technicians and over 1,000,000 in the public health system, including 191,000 qualified physicians and surgeons. (vii) Dr. Lamont thinks there is freedom of religious worship despite some local excesses against the Church authorities in earlier years. (viii) The administration of justice in the Soviet Union has been "biased and harsh towards those who are considered enemies of the socialist state; [and] the Soviet authorities, relying on an omnipresent secret police, have jailed tens of thousands of blameless individuals in their periodic purges...Soviet prisons and labour camps have frequently failed to maintain decent and healthy conditions." (ix) The Soviet population of 210 million is built up of 177 races, nationalities or tribes, speaking over 125 different languages and practising 40 different religions. Russian is the second language taught among the minorities and is the common medium for communication. (x) The philosophy of life of the Soviet Union is based on Dialectical Materialism, is anti-theological and anti-religious, and insists on the separation of Church and State and of Church and education—since all things operate according to manual law, there could be nothing for God to do even if he did exist.

The conclusion of Dr. Lamont may not be acceptable to many people, especially when he poses an answer to his own significant question:—

> Do the evils existent during the first thirty-five years of the Communist regime, especially in the realm of means, outweigh the total good achieved or reasonably to be anticipated for the near future? My answer is "No"; in a complete and true balance-sheet, the Soviet good greatly outweighs the bad.

The reviewer cannot help pointing out several danger spots. A people accustomed to a particular methodology may be happy, prosperous and culturally and socially progressive; they may have achieved these results by self-help, hard work and toil; but the absence of a sufficiently liberal democracy working in the daily life of a people removes the safeguards necessary against explosive tendencies which manifest themselves in internal differences or international tensions. The militarist ideologies of Germany and Japan, seeking world conquest for their ever-increasing population, in disregard of standards of humanity and democracy, are recent examples of the dangers of merely material progress. Similarly the overpowering religious systems like Roman Catholicism and Islam, insisting on the universality of their respective ideologies, have left a trail of fire and suffering in various parts of the world. These lessons of history cannot easily be overlooked and the estimate of a civilization, however progressive, successful and well-planned, cannot neglect the absence of democratic patterns and methods of living which may endanger internal safety, security and international peace.

Even if Soviet philosophy realizes the necessity of stopping at benevolent socialism without reaching full communism, and succeeds in showing toleration to the opposition, including capitalism as a method of progress, and in eschewing violence in international relations, real progress in the history of humanity will be realized.

P. G. SHAH

THE INDIAN INSTITUTE OF CULTURE

[We publish here the second and last part of the essay by **Dr. Alexander F. Skutch,** which was the subject of discussion at the Indian Institute of Culture, Basavangudi, Bangalore, on December 4th, 1952. In this essay, part of a book which the Costa Rican naturalist has in preparation, he brings out the need of a religious—better, perhaps, a spiritual or an idealistic—approach to the problems of man's attitude and conduct towards the lower kingdoms.—ED.]

RELIGION AND CONSERVATION OF NATURAL RESOURCES

II

Many explanations have been advanced for the cult of totemism so wide spread among primitive races, and anthropologists have been unable to reach general agreement as to its significance. It is probable that part of this perplexity and confusion arises from the fact that the totem acquired different meanings, and was associated with diverse rites, among different peoples. It is clear, however, that in many instances the totem was the animal or plant upon which the clan chiefly depended for food, and that the ceremonies associated with this totem were for the purpose of assuring its continued abundance.

Professor Murphy[1] has traced a most curious inversion in the relation of the clan to its totem animal. In the most primitive type of totemism, the totem represents the creature which is chiefly used for food. Although eaten freely, its death and the meal which follows are attended by certain ceremonies, designed to propitiate its spirit and to ensure the propagation of its kind; as in the rites which accompany the feasts of bear flesh among the Ainus of Japan. Such a ritual gradually increases the aura of sacredness surrounding the food animal. There also arise feelings of brotherhood toward the animal upon which the tribe subsist; eater and eaten become in a sense one in flesh and blood.

The notion that a sacred bond exists between the victim of the sacrificial meal and those who partake of its flesh is wide spread among mankind and is echoed in the symbolism of the Eucharist. Thus there comes a time when the animal which once formed the habitual diet of a clan can be eaten only on certain solemn occasions attended by elaborate ritual; as in the yearly meal of buffalo flesh among the Todas of southern India, who otherwise abstain from eating this animal so important in their pastoral economy. Finally, the animal becomes too sacred ever to be eaten, like the cow among the Hindus.

It is obvious that when the animal which was once the chief support of life becomes too sacred to be eaten, the people among whom this occurs must have discovered alternative means of subsistence; otherwise they would starve. The chief factor operative in this change of attitude toward animal life was the domestication of plants and the development of an adequate agriculture. It was earlier mentioned that primitive man often felt uneasy about taking life, especially that of certain animals and of trees, yet was constrained by life's cruel predicament to kill in order to remain alive; and that this conflict of motives led in many instances to behaviour which has all the marks of an unsatisfactory compromise.

With the development of agriculture the necessity for such compromise diminished or ceased. Man could at

[1] JOHN MURPHY, *The Origins and History of Religions* (1949).

least refrain from taking the life of inoffensive animals, yet continue to live. This occurred in some of the most ancient civilizations, especially in the "Fertile Crescent" stretching from the Mediterranean to China, with momentous consequences for the cause of conservation.

As usual when two conflicting motives which had been held together by force of circumstances are made independent of each other by altered conditions, it was uncertain which would become dominant to the virtual exclusion of the other. It was possible for the development of agriculture to have quite different consequences. When men no longer depended upon wild animals as their primary support, they were free to adopt a more casual attitude toward them. The religious restraints upon their slaughter, the rites intended to assure their multiplication and continued abundance, died away. Religion, which in its earlier stages was never indifferent to the primary vital needs of mankind, now had its eyes turned in other directions—to fertility cults to ensure the vernal awakening of the vegetation and the continued productivity of the grainfields, and finally to the salvation of man's immortal soul.

With his waxing economic competence, his greater power, his growing luxury in raiment, house and food, with his increasing distance from wild Nature, with the soaring range and widening scope of his intellect, man began to feel far superior to other forms of life with which he had earlier felt almost on a footing of equality. There grew up, among Hellenic philosophers no less than among Hebrew prophets, a teleologic view of the world which held that all other forms of life had been expressly created for the service of mankind. Indeed, Aristotle went beyond this and proclaimed that "inferior" races of man had been created to serve their betters.

Since Greek philosophy and Hebrew theology have dominated all subsequent thought in the Western world, this is the attitude which has remained with us through all our changes in cosmic outlook and coloured all our views. With religion finally devoting itself almost exclusively to man's welfare in another world, with philosophy all but submerged in problems of epistemology or the validity of knowledge, the economic motive has controlled man's relations with other forms of life with little restraint from either.

It often happens that too intensive cultivation of a single motive defeats its own purpose. It is at last becoming apparent to thoughtful men that in giving free rein to the economic motive in our relations with the natural world, with none of the restraints and controls that religion once imposed, we have come within an ace of killing the goose that lays the golden egg. Of course, a far-sighted application of the economic motive in dealing with Nature might have had different results; but we are rarely far-seeing when we are greedy.

Men have as a rule cultivated longer thoughts under the influence of religious feeling than under that of acquisitive instincts. Paradoxically, those peoples who, after they became proficient in agriculture, allowed stronger weight to the religious motive in their dealings with other forms of life, chose also the way which was soundest from the point of view of a far-seeing economy. Although with different incentives, they advanced the cause of conservation centuries before the West gave much thought to this pressing need.

Of all the religions which have survived into modern times, Jainism and Buddhism have most consistently taught the sacredness of all living things. Some sects of Hinduism are almost equally insistent upon the sanctity of all forms of life. Thus the duties enjoined in the ancient Hindu *Brahmanas* include: (1) those to the gods, (2) those to seers, (3) those to the ancestors, (4) those to men, and (5) those to the lower creation. No devout man could touch his daily meal

without offering parts of it to gods, fathers, men and animals, and saying his daily prayers.[2]

The great prophets of the Jains and the Buddhists, Mahavira and Gautama, were contemporaries in northern India in the sixth century before Christ. So stringent are the Jain laws against taking the life of even the least creature that it is scarcely possible for a devout Jain to practise agriculture, which inevitably involves the destruction of many living things in plowing, in harvesting and in protecting the growing crops from weeds and predatory creatures of many sorts. Jains, therefore, are perforce professional men, merchants and bankers. It is difficult to conceive of a whole nation of Jains, devoid of agriculture; and apparently this is one of the reasons why Jainism has remained a small sect confined to the land of its birth.[3]

Less extreme than Jainism in its views upon animal life, Buddhism has exercised far wider influence upon men's thoughts and conduct. The Buddhist faith had only a small following until, about 261 B.C., it was embraced by Asoka. With Asoka's conversion Buddhism became the court religion of a great empire, although other faiths were not only tolerated but even supported by the Emperor.

One of the first effects of the Buddhist teaching was to cause Asoka to put a total stop to the wars of conquest which during three generations had given the Mauryas dominion over a vast territory extending from southern India to the Hindu Kush mountains. This was the immense field in which Asoka strove to make effective some of the more concrete consequences of the Buddhist doctrines.

Asoka's decrees were carved in stone on magnificent pillars set up in the more central districts of his domains, or, in more remote regions, cut into great boulders and the exposed faces of outcropping rocks. The imperial order known to antiquarians as Pillar Edict V, is, for the student of the history of the conservation of natural resources, a document of exceptional interest. It contains one of the most comprehensive lists of protected animals ever issued by any government, ancient or modern. While the United States and other modern countries have mentioned by name a larger number of bird species that are to be exempt from slaughter, the range of animals given such protection is far more restricted.

Asoka prohibited the killing of parrots, starlings, geese, doves and other birds; of bats, tortoises, river skates, boneless fish and queen ants; of porcupines, tree-squirrels, *barasingha* stags, rhinoceros and all four-footed animals which are neither eaten nor otherwise utilized. For the kinds of fish whose capture and eating were permitted, closed seasons were established; on certain specified days fish could be neither caught nor sold. And on these same days the destruction of animals of any kind in elephant forests and fish ponds was strictly prohibited.

Forests were not to be set on fire either wantonly or for the destruction of life; and the chaff from the threshing-floors could not be burned because of the small living creatures which lurked in it. Ewes, sows and female goats were exempted from slaughter so long as they were with young or in milk, as well as their offspring up to six months of age.[4] Likewise restrictions were set upon the castration and branding of domestic animals.

The purpose of Asoka's comprehensive laws was not, as with modern legislation of a similar nature, to preserve forests as sources of lumber and protectors of watersheds, or to ensure an abundance of game to be hunted at appropriate seasons.

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[2] S. RADHAKRISHNAN, *Indian Philosophy*, Vol. I, p. 131. (1923).

[3] On Jain practices, see E. PAULINE QUIGLY, "The Preservation of Animal Life in India." THE ARYAN PATH, Vol. 22, pp. 531-536. December 1951.

[4] VINCENT A. SMITH, *Asoka*, pp. 87-8. (2nd edition. 1909)

The practical results of many of the measures contained in Asoka's edicts would be difficult to distinguish from those of modern conservation laws whose motivation is economic. We lack information as to the strictness of their enforcement; but from all we know of Asoka's conscientious personal attention to the details of government and the efficiency of his administration, we may infer that it compared favourably with the best present-day enforcement of similar measures.

After the passing of the able Maurya dynasty, Buddhism declined and at length died away in the country where it had been born. In the Middle Ages India was overrun by Moslem invaders whose attitude toward Nature was quite different from that of Hinduism and its derivative religions. It is of interest, however, to observe the influence of religious belief on the conservation policies of the Mogul Emperor Akbar, the greatest of the Mohammedan rulers of India. Intensely interested in religious and philosophical questions, this remarkable man, unable to read or write, invited to his court a succession of learned doctors of the most diverse faiths, who might expound their views to him. According to V. A. Smith,[5] the Emperor was for a period greatly influenced by the doctrines of the Jain teacher Hiravijaya, who from 1582 to 1584 resided at the imperial court, and is credited by his co-religionists with having converted the great Mogul to the faith of Mahavira. Although Akbar was in his youth (as also at a later period) an enthusiastic devotee of the chase, while under Jain influence he renounced his much-loved hunting and restricted his practice of fishing. He ordered the release of prisoners and caged birds, and later prohibited the slaughter of animals during periods amounting collectively to half of the year. He himself abstained almost wholly from eating flesh. The edicts which, under the influence of Jainism, Akbar issued for the protection of animal life resemble in many respects those which Asoka, almost 2,000 years earlier, had decreed.

The effect over a long period of years of a people's attitude toward Nature depends upon many factors, important among which are the consistency in time and space with which the dominant concepts are honoured; the understanding of natural cycles or of ecology, by which the desire to protect the natural world is supported; and, above all, the pressure which the human population exerts upon the natural environment that surrounds and sustains it.

India was too long dominated by aliens whose religions took a very different attitude toward living beings, was too long torn by internal dissensions, to allow us to form a picture of how the concepts of Hinduism, if consistently applied, might have affected the conservation of her natural resources. Certainly she has not cherished her forests, her waters and the multitudinous life which they support as well as our most advanced notions on conservation would have counselled. But we may ask ourselves what the present picture might have been had this ancient, densely populated country adopted a millennium ago the policy of unrestricted exploitation of nature which has been characteristic of the West.

The most illuminating report upon man's relations with Nature in modern India which has come to my attention is John Lockwood Kipling's *Beast and Man in India*, published toward the end of the last century. It reveals among the people an attitude highly favourable to the survival of free animals of all sorts, along with amazing tolerance of their depredations upon grain fields, orchards, and even merchandise in shops. At the same time, there was among the lower classes a lamentable lack of kindness and consideration for domestic animals.

At this point it might be well to remind ourselves that the conservation

[5] *Akbar, the Great Mogul*, pp. 166-168. (2nd edition. 1919)

of natural resources and kindness to animals are distinct although not unrelated subjects. The first regards the preservation of species, the second the happiness of individuals. Concern for the multiplication of a species is not incompatible with the persecution of individuals of this species; indeed, men often desire that animals should propagate so that they may persecute and destroy them.

Certain primitive rites which reveal praiseworthy awareness of the necessity of conserving the kinds of animals which support the tribal economy involve shockingly cruel treatment of representatives of these species. And much of the modern clamour for conservation is inspired by no higher motive than the desire to have a liberal supply of victims for blood sports. The practice of conservation reveals in primitive tribes a degree of foresight often lacking in more advanced cultures; but kindness to other beings, whether of our own kind or of distinct species, springs from imaginative sympathy and other noble qualities of spirit which usually are poorly developed in barbarous races.

In outlying Burma, Buddhism fared better than in India. The interior of the country remained relatively free of European influences until the British invasion of Upper Burma in the 1880's. H. Fielding Hall, an Englishman who resided in the country during the early days of the British occupation and wrote a delightful book[6] on his observations, attested the tenderness and respect which the Burmese felt for all classes of living things, their reluctance to destroy the fauna or the great trees which they believed to be the abodes of tutelary spirits. Their attitude was in part determined by old animistic beliefs far older than Buddhism but which had been found not incompatible with adherence to Buddhist doctrines. In appraising this point of view, we may ask ourselves whether animism diverges farther in one direction from the elusive truth than our own prevalent materialism does in the other. But, however we may assess the beliefs which lead men to treat with some degree of sympathy and restraint the living world about them, the practical results are those which scientists of late have been loudly proclaiming to be essential to our continued survival.

From another Buddhist country, Tibet, we have the evidence of a recent visitor, an ornithologist,[7] who wrote:—

> Shooting in Lhasa is forbidden and so it was quite impossible to make a collection.... One of the most delightful attributes of the birds of Lhasa is their amazing tameness. Even migrants, such as the various species of duck, seem to realize that they are inviolate in the neighbourhood of the Holy City. Brahminy Duck breed regularly in holes in the basement of the Dalai Lama's palace, and on a winter's morning I have seen flocks of Barheaded Geese waddle across the road within a dozen yards of my pony, and barely condescend to notice me.

When we recall the annual clamour in North America by those who wish to amuse themselves by shooting more and more of the diminishing wild fowl which conservation agencies are vainly striving to maintain in adequate numbers, it is refreshing to know that there are, or have been until quite recently, parts of the world where free creatures are preserved by the inner feeling of the people rather than by wardens appointed by law to restrain hordes of men impatient to kill.

The wanton, reckless slaughter which in North America led to the irreparable destruction of whole species of living beings once abundant and to the reduction of others almost to the point of extinction resulted from a lack of religious feeling, from the failure of the dominant Western faiths to give that comprehensive guidance along life's perplexing path which it has been

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[6] *The Soul of a People.* (1898)

[7] F. LUDLOW, "The Birds of Lhasa." (*Ibis*, Vol. 92, pp. 34-36. 1950.) For additional recent testimony on the respect for animal life in a Buddhist country (Indo-China) see NORMAN LEWIS, *A Dragon Apparent, passim*, but especially Chapter XVII, "Laos."

from its inception the mission of religion to provide. It is within the province of science to show us the best way of conserving the natural world, as likewise the most effective means of destroying it to the last vestige; but which of these two is the better choice in terms of ultimate values it is incapable of deciding for us, because these values elude its grasp.

The competence of science is avowedly limited to the phenomenal world, yet beyond this there is a transcendent realm into which our being extends, and which we must take into account in ordering our lives. Religion and philosophy, although they attain to no empirical knowledge of this realm, yet strive to infer its character from indications which science cannot evaluate. Whereas science offers us concrete information within a sphere that is admittedly incomplete, religion attempts to orient our lives with relation to a vaster whole of which its knowledge can at best be vague. Yet we do better when we strive to guide our lives with reference to this whole, however imperfectly we understand it, than when we dogmatically affirm the non-existence of that which physical vision fails to reveal to us.

Throughout by far the greater part of mankind's history, religion has endeavoured to bring harmony, unity and purpose into human life within the framework of the best factual information and the most respected metaphysical doctrines available to it at the time and place. This has been true not only of tribal animistic faiths but of great world religions, including Christianity in western Europe at least until the end of the Mediæval period. Perhaps none of the highly systematized religions has been able to do equal justice to all the trends implicit in the more diffuse and plastic animisms and polytheisms which preceded them.

Those religions which look to the Old Testament as their point of origin have attempted the difficult task of preserving a more or less strict monotheism, although animism and polytheism are apparently more spontaneous forms of human thought, and men tend to revert to them whenever dogma, education and discipline are relaxed. Perhaps because of this central preoccupation with a jealous personal Deity, Judaism, Christianity and Mohammedanism have been less sensitive to man's relationship to the living world around him than that other great family of religions whose roots go back to the Vedas and the Upanishads. Yet, until the Reformation, the Catholic Church did essay to provide guidance for men not only on the straight and narrow path to heaven, but also in all those economic and civil dealings which engaged them along the way. The guidance was not always perfect, because the men who gave it were not always as wise and as good as they might have been; yet it offered a steadying hand in a barbarous age, and led Europe a long march along the road to civilization.

With the great expansion in men's outlook at the Renaissance, the Church was faced with a difficult alternative. Human knowledge was fast becoming too vast and too complex to be mastered by one mind; and the ecclesiastic could not, like his precursor, the tribal magician or *shaman*, know as much as all those who looked to him for counsel—and possibly a little more. The Church had either to relinquish its claim to complete and infallible knowledge, or to relax its effort to provide comprehensive guidance for mankind along the difficult road of life.

If organized Christianity had been more responsive to men's changing concepts of the nature and history of the physical world, more ready to admit the superior competence of science in interpreting this world and to enlist scientific skill in dealing with particular problems within its total doctrinal frame, it might have continued to give comprehensive direction to the lives of its adherents. But it chose what has proved for Western civilization the worse course. Perhaps because it was too deeply committed to

its cosmologic dogmas to abandon or alter them, it stuck stubbornly to ancient views which had become untenable in the light of expanding knowledge, and missed its opportunity to grow so that it might infuse with the softening and ennobling breath of religion all the increasing complexities of modern life.

Professor Tawney[8] has shown in detail how, in the sphere of business and economics, Christianity in its several branches has since the Reformation relaxed its efforts to place restraints upon that greed which both Eastern and Western religions have declared to be one of the deadly sins and to mitigate man's treatment of his fellow men.

In another great human enterprise which is becoming increasingly important, man's attempt to cultivate reciprocally favourable relations with the natural environment that sustains him, Western religions appear to be failing to give that support and guidance which, from a consideration of the whole history of religion, we might expect of them. Neither science, which addresses itself to the intellect without attempting to enlist the emotions, nor civil law, which compels where it cannot persuade, can ever become satisfactory substitutes for religion, which at its highest employs neither threats nor coercion to influence conduct, but offers to men the compelling ideal of a life regulated in all its details by the unifying force of a central, dominant aspiration.

ALEXANDER F. SKUTCH

"NON-ACQUISITIVE SOCIETIES"

The political sins of totalitarians have caused a peculiar reaction in the democratic countries: any criticism of their preoccupation with getting and spending is resented. *Manas* (Los Angeles), August 19th, under the heading "Non-Acquisitive Societies," boldly and clearly says something that needs to be said: that, in the broadest perspective, Capitalism, Socialism and Communism are to be classed together as *acquisitive* societies which suppose "that the major values in life are secured through the acquisition of goods." For contrast, the article refers to Justus M. van der Kroef's description in the May *Scientific Monthly* of Indonesian tribal trade. The tribes hold that in the universe there are "two antithetical forces, which confront but also constantly merge and supplement each other in a higher sacred unity." Trade for them is a symbol, a deliberate human emulation of this divine interchange. While they continue to hold this conception, their economic system is firmly integrated into a comprehensive view of the universe.

From the French Revolution to the present, says the article in *Manas*, civilized nations have generally separated human productive activity, both in theory and in practice, from any larger view of life. The article suggests that what we need to reconstruct our way of life is to find ourselves, not to find God.

Perhaps the heavy duty laid upon this age is the rediscovery of man, without the aid of either gods or allegories. Then, conceivably, new epics will be written to take the place of the old.

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[8] R. H. TAWNEY, *Religion and the Rise of Capitalism*. (1926)

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

Shri B. G. Kher, India's High Commissioner at London, has raised the good name of his country by his efficiency and especially by the charm and purity of his personality. He has been aiding the good work of many a British organization serving the cause of human brotherhood, as he did when he opened an exhibition of the British Empire Leprosy Relief Association on August 22nd.

Father Damien, though generally forgotten, yet left an example fit to inspire a race of heroes. Those devoted workers who spend their years, either through daily ministering or through research, in the service of perhaps the most unfortunate of the human race, the lepers, are following it nobly. Shri B. G. Kher reminded us of a sadly neglected duty when he pointed out that the lepers, so deserving of pity and compassion, usually arouse only "fear and disgust"—so physically grounded are our responses to human beings.

He spoke also of the gratitude due to such men as Sir Leonard Rogers, father of the Indian Council of the British Empire Leprosy Relief Association (which continues its work under the name of Hind Kusht Nivaran Sangh), Drs. Muir, Lowe and Khanolkar, and the many missionaries who have given themselves to the service of these afflicted ones; and to associations like the British Empire Leprosy Relief Association.

We might take this opportunity to draw our readers' attention to the story of outstanding merit by A. T. W. Simeons, *The Mask of a Lion*; it *is* "a beautiful novel of affliction and rebirth" about a Hindu leper.

The many-sided activities of Arthur E. Morgan are recognized by an appreciative public in his own country; and he won many hearts in India, during his short stay, when he laboured on the University Commission under the presidency of Dr. S. Radhakrishnan. Among those activities his splendid labour at Antioch College is outstanding and its beneficent influence is far-reaching. The Administration of Antioch College gave Dr. Morgan a lunch on his 75th birthday, at which 400 of his friends were present. On that occasion he gave a short talk and he was good enough to remember us and to send us a copy of it.

"At seventy-five are there any residual convictions which it seems worth while to transmit?" This question is the theme of his thought-provoking address. He is convinced that men must develop an overall view of life, an overall pattern of action. It is difficult to achieve such patterns for they are complex. They are the work not only of many men but also usually of centuries of time. The achieving of such a way of life is a co-operative undertaking. Nearly all the great life patterns of today are ancient in origin.

They are mostly the fruit of deductive thinking, that is, thinking based on abstract intuitions or assumptions, rather than on disciplined observation or experience.

Unfortunately, these cultural patterns are deeply intolerant of each other. Each induces among its followers an uncritical and emotional loyalty to inherited views of life. They have a tendency to atrophy in their followers the natural appetite for inquiry. This intolerance is causing tensions among men. Yet the world is craving new outlooks and new patterns of life. As men become one people, the old

inherited patterns of life become inadequate.

The process by which the new patterns will emerge must include

> the conscious effort to free oneself from emotional loyalty to traditional or conventional values, to reduce a problem to its simplest elements, to use as data the whole of the contents of the cultural traditions of the world, as well as all other significant sources of information and judgment, and then from those elements to create the best possible designs, with rigorous, objective appraisal of the process.

His closing touch is inspiring:—

> In order to make my small contribution to this great process I must have freedom; freedom from the past in religion, philosophy and political dogmas, yes; but no less, freedom from coercion by animal impulse and from acquired appetites which, while they have their way, are as corruptive of clear purpose as is false philosophy. Thinking and living interact. Thinking without living what one thinks loses its vitality. Many a philosopher tries to think by a new pattern while he lives softly by an old one.

Dr. M. V. Govindaswamy, Superintendent of the Mental Hospital, Bangalore, lectured at the Indian Institute of Culture in that city on August 20th and 22nd on Edgar Allan Poe, whose writings, he said, afforded case records of immense value to the psychiatrist. Dr. Ralph Purcell, American Vice-Consul, presided at the first lecture; Prof. A. N. Moorthy Rao, at the second.

In the first lecture Dr. Govindaswamy dealt primarily with biographical and literary factors. In the second he applied psychiatric theories to Poe's heredity, environment, life history, eccentricities and suspected abnormalities, to account for the direction in which his undeniable genius developed.

Dr. Govindaswamy credited Poe with having freed American literature from English leading-strings, both through his pioneering in the detective novel, in tales of phantasy and of horror and other *genres*, and through his critical writings. An analogy can be conceded between Poe and Coleridge, both of whom were opium addicts and who both masterfully depicted dread, but hardly between Poe and Baudelaire. The latter admired Poe's morbid writing; but their lives, despite outward resemblances, were in sharp contrast. No excesses are ascribed to Poe, beyond his unfortunate addiction to alcohol and drugs, and he fought alcoholism bravely and for long successfully.

Admittedly Poe's concern for altruism and social problems was slight, but there is redeeming evidence for his unfailing gentleness towards his girl wife and her mother. The psychiatric clues may help to explain Poe's hatred of his foster-father, his idealization of womanhood, even the morbidity of much of his writing. They leave unsolved, however, Poe's sustained brilliance, despite his handicaps, as well as his struggles towards higher things and a nobler life.

No evaluation of Poe is complete that leaves out his dominant passion for Beauty; and he claimed "as deep a reverence for the True as ever inspired the bosom of man." It should be mentioned also that in *Eureka*, a long philosophical treatise worked out in deep communion with Nature, near the end of his 40 years, he showed a rare intuitive insight that brings him close at many points to ancient Eastern thought.